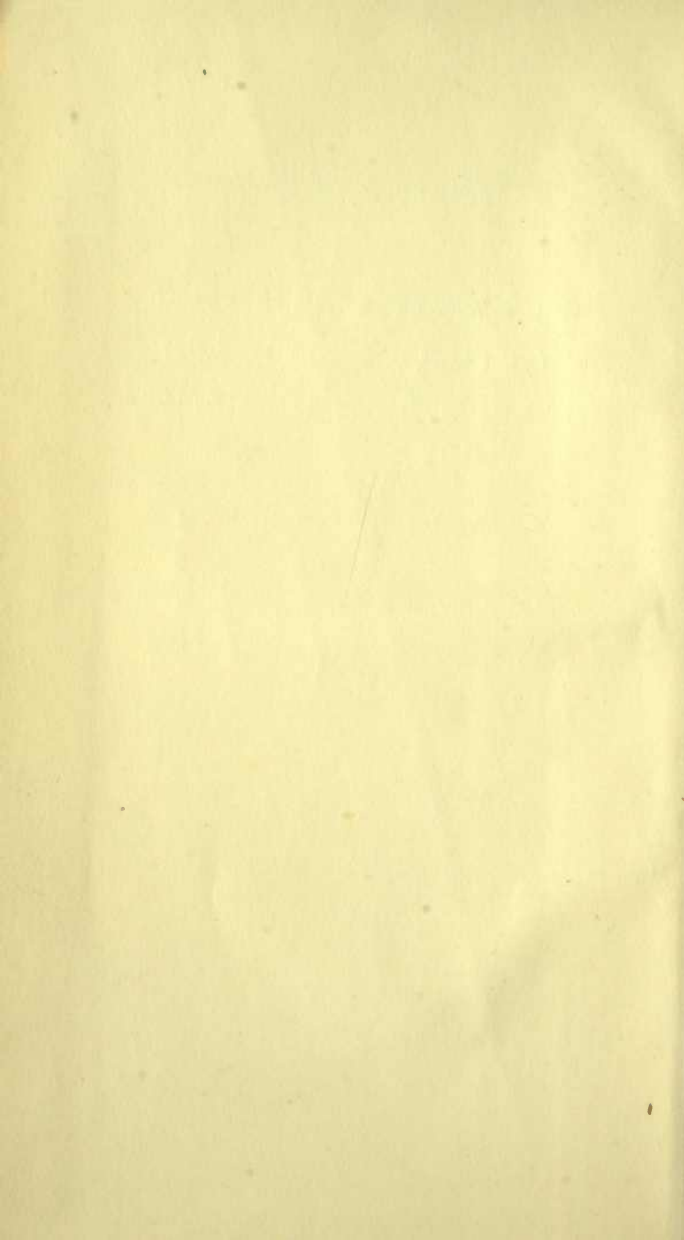


Gandolphi was a R.C. priest.

Rare

Adapt to promote union of Roman  
English Church. Placed on Index  
of Prohibited Books. Second Edition  
issued 1815.





*Richard and Mary Jennings*

**Liturgy,**

*Their*

*Book*

OR A BOOK OF

**COMMON PRAYERS,**

*Date* AND ADMINISTRATION OF *March 6<sup>th</sup> 182*

**SACRAMENTS,**

WITH OTHER

**rites AND CEREMONIES OF THE CHURCH,**

For the use of all Christians in the

UNITED KINGDOM OF

**Great Britain and Ireland.**

---

*Edited by*

*The Rev. PETER GANDOLPHY.*

---

**London :**

PRINTED BY KEATING, BROWN, AND KEATING,  
38, Duke Street, Grosvenor Square,

---

1812,

Albany

OF A BOOK OF

COMMON PRAYERS,

SACRAMENTS,

WITH OTHER

AND CEREMONIES OF THE CHURCH,

AS THE SAME ARE NOW USED IN THE

CHURCH OF ENGLAND

Great Britain and Ireland

By

THE REV. JOHN CALVERT

London:

Printed by J. G. ALLEN, at the Press of the  
Rev. J. G. ALLEN, at the Press of the

1810



TO  
THE RIGHT HONOURABLE  
LADY CLIFFORD.

---

MADAM,

*IF there be any Thing in this World that can found a particular Claim to Honour and Respect, it is the distinguished Privilege, conferred upon some, of doing good. Your LADYSHIP has availed yourself of the Opportunities which your noble Birth, and Rank in Society afford, to make this the end of every Action in Life; and your Piety has shed a Lustre round you. In you, true Charity and Benevolence have been combined with sublime Faith and Religion---Humility with exalted Rank ;---in you we see displayed every Virtue that should adorn the Wife, the Parent, and the Christian.*

*To you then, MADAM, I have the Honour of dedicating this little Work ; and, at the*

*End of my Labours, it affords me a particular Satisfaction to think, that if it be transmitted to Posterity, it will be accompanied by the Recollection of your Virtues.*

*I have the Honour to be,*

*with most sincere*

*Respect and Esteem,*

*Your LADYSHIP'S*

*most obedient humble Servant,*

*PETER GANDOLPHY.*

*London, May 12th, 1812.*

## INTRODUCTION.

---

THE object which the Writer proposes to himself in the publication of this little work, is to bring the land-marks of ancient faith more into public view, by exhibiting religion to his Protestant Countrymen, as it is professed and practised in the Catholic Church. His determination was taken, in consequence of many virtuous and respectable Protestants having frequently expressed to him their regret, that at the turbulent period of the Reformation, no angel of peace could be found to calm the furious tempest of human passions:—that in the violent contention of parties, the religious unity should have been destroyed, under which they admitted this nation, as one family, had lived prosperous and happy for many centuries—strangers to those jealousies and divisions which now distract our society.

Indeed none can be ignorant that, from the period referred to, the minds of our Protestant Countrymen have been greatly agitated by religion, and that they are still engaged with each other in a perpetual struggle, to establish what each party respectively considers the purer form of worship. The attempt, however, it must be confessed, has not only completely failed, but the half-raised fabric is gradually dissolving into the Anti-Christian principles of UNITARIAN DEISM. The sacred Scriptures are opposed—the divinity of Christ is openly disputed or denied—his very existence is blasphemously questioned—and a strong tide of popular infidelity has set in against all revealed religion. Among such, therefore, as yet believe in the sacred Trinity, and profess the revealed religion of our divine



Lord and Saviour Jesus Christ, does it not become a fair question, in these circumstances—whether it would not be wise and prudent, in order to save the last remnant of faith, to coalesce with the great body of the Catholic Church, and in one united phalanx, oppose the further encroachments of infidelity?

It was, I must suppose, under the impression of this sentiment, that a learned and venerable Bishop of the Protestant established Church, Dr. Shute, declared, in the strongest terms, his earnest wish for a re-union of the Protestants with the Catholics. For, in his Address to his Clergy of the Diocese of Durham, after classing religion in this country under the heads and in the order of Roman Catholics, Protestants, and Socinians, he ardently prays, that the two first may be induced to unite in opposition to the last. “There appears to me,” says he, “to be in the present circumstances of Europe, “better ground of hope for a successful issue to a “dispassionate investigation of the differences “which separate the two churches of England and “of Rome, than at any former period. With this “view, and these hopes, I continue to exert my “humble efforts in this great cause of charity and “truth.”

As a Catholic, I certainly cannot assent to what this learned Bishop erroneously imputes to my religion; but in every wish expressing a love and desire of CATHOLIC UNION, I not only most sincerely accord, but would glory to become the servant of the servants of God in promoting that event. Nor can any thing give me more pleasure and delight than to transcribe the following lines of this Prelate to his Clergy. After wrongly inferring, from some of the doctrines and usages of our Church, that we countenance what to him appears *idolatrous, sacrilegious, blasphemous, impious, and prejudicial to the laws and constitution of this free empire*, (for, in fact, we abhor all such wickedness equally with Protestants themselves) he continues: “If, I say, by persevering in a spirit of truth and

“ charity, we could bring the Roman Catholics to  
“ see these most important subjects in the same  
“ light that the Catholics (he means the members)  
“ of the Church of England do, (surely, then, *in*  
“ *truth and charity*, they will not require us to say,  
“ of ourselves, what we know to be false) a very  
“ auspicious opening would be made for that long-  
“ desired measure of CATHOLIC UNION, which for-  
“ merly engaged the talents and anxious wishes of  
“ some of the best and ablest members of both  
“ Communions.

“ And what public duty of greater magnitude  
“ can present itself to us, than the restoration of  
“ peace and union to the Church, by the reconcilia-  
“ tion of two so large portions of it, as the Churches  
“ of England and Rome? What undertaking of  
“ more importance and higher interest can employ  
“ the piety and learning of the ministers of Christ,  
“ than the endeavour to accomplish this truly  
“ Christian work? What more favourable period  
“ can occur than the present, when gratitude on  
“ one hand, and mutual interest on the other,  
“ prompt to such an accommodation? Gratitude,  
“ for valuable privileges already received; and  
“ mutual interest, in opposition to an overwhelming  
“ tyranny, equally hostile to all ecclesiastical esta-  
“ blishments that are not yet subject to its infidel  
“ domination, which has at this time usurped, or  
“ is labouring to usurp, the domination of every  
“ State in Europe, except this happy Country, so  
“ highly favoured by a protecting Providence. If I  
“ should live to see a foundation for such union  
“ well laid, and happily begun; if Providence should  
“ but indulge me with even a dying prospect of  
“ that enlargement of the Messiah's kingdom,  
“ which we have reason to hope is not very re-  
“ mote, with what consolation and joy would it  
“ illumine the last hours of a long life? With  
“ what heart-felt pleasure should I use the raptur-  
“ ous language of good old Simeon:—‘ Lord, now  
“ lettest thou thy servant depart in peace.’ May  
“ that Saviour, who has left us, in the record of

“ his Gospel, his own anxious prayer for the union  
 “ of his disciples, promote and prosper the blessed  
 “ work of CATHOLIC UNION. And for this purpose,  
 “ may he divest the minds of both Protestants and  
 “ Catholics, of all prejudice and passion—of all  
 “ interest and uncandid views—and of every feeling  
 “ contrary to the spirit of the Gospel. May he  
 “ dispose all parties to make the word of God the  
 “ rule of their judgment and conduct; and so form  
 “ the hearts of all to the simplicity of the Gospel,  
 “ that, in all their endeavours for the good of the  
 “ Church, their great purpose may be to seek  
 “ *Christ and him crucified.*” (1 Cor. ii. 2.)

Such is the Christian language of this learned  
 Prelate, with whom I cordially pray, that while all  
 parties depend on the infinite merits of Jesus Christ  
 for the pardon of their sins, they may govern their  
 lives according to the precepts of his Gospel; that  
 sanctifying them by his word, and disengaging their  
 hearts from all affection to the things of this world,  
 or that savours of superstition and iniquity, and is  
 repugnant to scripture, they may sincerely fulfil  
 the command of Christ, to *worship God in spirit  
 and in truth.*

But it appears to me, that the only means of  
 attaining this desirable object of CATHOLIC UNION,  
 are *humility of heart*, and *an obedient faith*. That  
 is, the will of the community must absorb that  
 of the individual, and private judgment must  
 yield to the sacred authority of Christ's Church  
 (*Luke x. 16*); which, though a fond and tender Mo-  
 ther, always desiring our salvation, cannot sacrifice  
 the duty and obligations of a Spouse, fully devoted  
 to the service of her Lord. As a mother, who  
 consults the general interest of her children, she  
 will condescend to our infirmities; but as a spouse,  
 must be entirely guided in her own condescension,  
 by the revelations of Jesus Christ.—In return,  
 therefore, while OUR CONDUCT is humble and dutiful,  
 OUR FAITH must be simple and obedient. What  
 the infant is to reason, man is to faith; and  
 since we are to consider ourselves as little children,



journeying towards heaven, (*Matt. xviii. 3.*) our faith must possess their characteristic qualities—simplicity and obedience.

The very word itself implies that full submission and reliance of mind, which ceases the moment reason becomes the moving spring of our thoughts and actions. More than once does the Apostle insist upon this obedience of faith, (*Rom. xvi. 26.*) and in this sense alone tells us, that *the just man lives by faith.* (*Rom. i. 17.*) In fact, a soul obedient to, and directed by this virtue, is exactly circumstanced like a man who, suffering himself to be led in the dark, places implicit confidence in his conductor; and while he feels the hand, and hears the voice that guide him, examines not the ground on which he moves. In the same manner, the Almighty proposes mysteries, inveloped in the darkness of a cloud, and affords a pillar of sufficient brilliance to conduct the way-faring Israelite to the Land of Promise; he supplies sufficient evidence to awe reason, but not to extinguish faith—which, as the Apostle writes, is properly *the substance of things to be hoped for, the evidence of things which appear not.* (*Heb. ii. 1.*) And St. Gregory, commenting on the passage, adds, “that faith is the consciousness of the existence of things which we cannot perceive.” Indeed, the things which are perceived are not objects of faith, but of perception and knowledge—*Thou hast believed*, said Jesus Christ to St. Thomas, *because thou hast seen; but blessed are they who have believed, and have not seen.* (*John xx. 29.*)

The great mysteries of the Christian faith are contained in the Apostles’ Creed, (the seven sacraments, the eucharistic sacrifice of Jesus Christ, original sin, &c. &c. being included under the infallibility of the Church) and are proposed to the mind’s assent, on that same divine authority which proposes to us faith in Jesus Christ, his Church, and in the Scriptures. For the soul can never render an obedient faith, if it make any exception; because to except against one, is virtually to except

against all, by destroying the motive, and subverting the foundation of faith. Neither does this divine authority change in its character by being delegated. Therefore, whether the Deity speak by himself, or through his Church by his ministers, (*Luke* x. 16.) he is equally entitled to our obedient faith; just as the authority of a court of law is the authority of a king—the authority of every inferior officer the authority of the chief—the authority of a steward the authority of the master.

Now, while the Catholic Church proposes every mystery of faith to her children, on the divine authority of Jesus Christ, true God; (*John* xvi. 16.) whose knowledge is as infinite as his power; (*Mat.* xxviii. 13.) the depth and sublimity of the thing proposed cannot affect its truth, nor allow us to make any distinction in the nature of our assent. If the authority be entitled to our submission, the mystery justly claims the OBEDIENCE OF OUR FAITH.

This obedience of faith was, indeed, exacted by the Almighty of man, from the very beginning of the world, and is the essence of that religion received by the Patriarch, the Jew, and the Christian. Differing in form, their worship has ever been one in principle: and their faith, firm and obedient in all the mysteries God successively revealed to them, has only received a correspondent increase, in proportion as the work of our redemption was developed. A larger tribute, for instance, being required from Abraham, than from any of the preceding Patriarchs—more from the Israelites, after their departure from Egypt, than before—and finally, more from the Christians than even from the Jews. Not that the Christian discipline is more ceremoniously exact, nor, perhaps, so particularly watched over as the Mosaic. But obedient faith is more the essence of, and fundamental principle of the new law than of the old. In the ancient law, every external rite and ceremony, however minute, was literally regulated by God himself; and this must have proved a strong incentive to obedience. But in the Christian dispensation, he has delegated that

authority to his Church; and, having substituted the weak for the strong, continues to interpose vessels of clay to veil his Majesty from the sight of mortals. True, he has given every divine assurance that he will constantly abide with her, watch over her, and protect her in essentials; yet, as he does not visibly interfere, he can only in doubts and difficulties be heard through her, as the depository of his law, and the channel of his graces. Of course, in this age of pride and infidelity, a greater obedience of faith—a faith more ready, more submissive, more perfect, is absolutely requisite, for rendering to God the homage of that identical religion, which man is, and has been at all times, bound to pay him. In short, in the words of St. Austin, *Amidst the several ways of gaining and acquiring truth, the first is humility—the second is humility—the third is humility.* (Epist. 56.)



## PREFACE.

---

JESUS CHRIST revealed his own law, and established his own church; but this being accomplished, left all things relating to its government, discipline and liturgy, to be settled by those to whom his flock was committed. Without aspiring however to any plans of refined wisdom, the apostles only sought to regulate the external and internal economy of this church, for the edification of men.—Passing over the arch-policy of the Romans, and the classical elegance of the Greeks, they determined every thing by the rule of simplicity; and provided for the Church a firm, well ordered discipline, yet the most simple possible: the characteristics of which, were prudence and humility for the superior—submission and docility for the inferior. Hence the prayers, rites and ceremonies, comprised in the Liturgy of the Church, strike and edify by their simplicity—express more of the piety of the heart, than of the beauties of language or scholastic taste—will outlive the diction of poets and orators, and may be viewed as the best relics of ancient manners.

The discipline and liturgy of a church being thus once settled and received by authority, it becomes the duty of every one to submit and conform to them; not because they are the best, which can be proposed, but upon the principle of union and charity.(1) For as St. Paul has said, *If any man seem to*

---

(1) Protestants seem perfectly to admit this Catholic principle, for in the paragraph, treating of ceremonies, in their Common Prayer-Book we read: *And although the keeping or omitting of ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline,*

*be contentious, we have no such custom, nor the Church of God.* (1 Cor. xi. 16.) It is to the advantage of religion, that discipline and the liturgy vary as little as possible; for in religion as in politics every variation is an occasion of difference and division; and as it would be vain in the superiors, to attempt to meet the opinions and desires of all, in order that peace and charity may endure, men must submit to authority, and guide their conduct by that rule. *Let all things, says the apostle, be done according to order.* (1 Cor. xiv. 40.) It may happen that a change, (where a change can lawfully take place) is desirable. But should it be otherwise effected, than by proper authority, such improvement (because a source of schism) is prejudicial to the cause of religion. *For charity, writes the same apostle, is the end of the commandment,* (1 Tim. i. 5.) that is, nothing can be pleasing to God, at the expence of union and brotherly love among his disciples.\*

---

*is no small offence before God.* Let all things be done among you, saith St. Paul, in a seemly and due order: *the appointment of which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any public or common order in Christ's Church, except he be lawfully called and authorized thereunto.*

\* The most learned and prudent Protestants have acknowledged the propriety, and utility of a Liturgy or settled form of prayer; and the schisms and divisions which incessantly arise among those sects of Christians, who prefer a different mode of public worship, should be regarded by all as strong and convincing evidence of the advantages which the other possesses. Mr. Reeve, who lately published an elegant Protestant edition of the Common Prayer-Book, writes thus in his introduction.

“Set forms of Prayer, precomposed, and daily repeated without variation, have ever been in use, where there has been any constant practice of religious duties; and such established forms are necessary, not only to assist the meditations of those who cannot always command their thoughts, and direct them to the proper



In the early ages of the Church, and during the period of pagan persecution, the more sacred parts of the Christian Liturgy were not exposed in writing, lest they should be profaned by the infidels.

---

object; but also for the purpose of uniting persons in public devotion, which could never be carried on without some settled and known expression of sentiment and words, in which they all agreed, and to which they all were accustomed. The practice of the Jewish and the Christian Church has been the same, in conforming to the use of some precomposed prayers. We are told, that David appointed the *Levites to stand every morning to thank and praise the Lord, and likewise at even*, (1 Chron. xxiii. 30.) which could not be performed by many persons together without some set form, in which they all could join. The whole book of Psalms may be considered as forms of prayer and praise, suggested by the Holy Ghost, for the joint use of the congregation; and this appears no less from the titles of several, than from other places of Scripture, which testify to their being so used. (1 Chron. xvi. 7.; 2 Chron. xxix. 30.; Ezra iii. 10, 11.) Indeed there is so much evidence on this head, that one should no more doubt about the Jews having used set forms in their devotions, than of our using the Book of Common Prayer.

“As our Saviour always joined in communion with the Jewish Church, he gave his sanction to such set forms, by his compliance with them; and he finally gave the strongest approbation to continuing the practice, by delivering to his Disciples, at least one set form of Prayer, when they asked it of him. No doubt, the Apostles and Disciples joined in the Jewish worship till our Lord's ascension; and when they had formed Christian assemblies, it is plain they used in them precomposed forms, more especially in *psalms, and hymns and spiritual songs*, (Ephes. v. 10.) which, and the like descriptions of public devotions, so frequently mentioned in the New Testament, give an idea of some liturgical order observed among those who had conversed with Christ; and gave a degree of credit to the Liturgies, which have been, from the earliest ages ascribed to St. Peter, St. Mark, and St. James; an



During that æra, the *lex arcani*, or the law of secrecy prevailed, and it was not till the reign of Constantine, and the quiet establishment of religion throughout the Roman Empire, that the pastors ventured to commit to writing the prayers and ceremonies employed in the different mysteries. The several Liturgies however which were then composed by the Fathers of the Greek and Latin Church, under the titles of St. Basil's, St. Chrysostom's, St. Gelasius's, St. Ambrose's, &c. prove that with the exception of a very trifling difference in the wording of the prayers and the order of the ceremonies, they were substantially the same; and that the whole had been derived, by tradition, from the Apostles. For example, in all we see prescribed

---

which, though not composed by those persons, are certainly of an age very near to them.

“That the primitive Christians used set forms of Prayer, is also evident from the expressions to be found, in the earliest fathers, of *Common Prayers* (a), *Constituted Prayers* (b), and *Solemn Prayers* (c). But this matter is put out of all doubt, by the evidence of the *Apostolical Constitutions*, where the forms both of morning and evening prayer are given, with as much regularity as in the modern Liturgy. After the period of that work, which, though not Apostolical as it purports to be, is of very high and acknowledged antiquity, the forming of liturgies became an exercise for some of the most eminent among the fathers. St. Basil, St. Chrysostom, and St. Ambrose, composed each their orders and forms of Prayer, which we now possess. In this class of works may be reckoned, the Lectionary of St. Jerome, and the Sacramentary of St. Gregory; which last person seems to have brought the Offices of the Western Church to a more complete form, than they had yet received, and by such eminent services to the Church, he obtained the surname of THE GREAT.”

(a) Κοινὰ ἑυχὰς.

(b) Προσταχθεῖσαι ἑυχὰς.

(c) *Preces solennes.*

frequent signs of the cross,—bending the body,—the use of blessed or holy water, candles, sacred vestments,—commemoration of saints, prayers for the dead, &c. These Liturgies were again compared, revised, and amended by Councils and Popes, till nearly the universal Liturgy of the Church was reduced to two forms;—the Roman, or Latin—and the Greek:—which have since continued to be the only two sanctioned and authorized by the Church.

It is the duty of every one to seek and learn the signification of the ceremonies of religion, altho' it must be admitted that it is often difficult to discover it, obscured as they are in the mist of antiquity.—Composed for the edification of the faithful, they were mostly intended to bear a mystical signification, though convenience and propriety also, often dictated the adoption of some. Thus the praying with uplifted hands, in imitation of Moses, mystically expresses the elevation of our thoughts to God. St. Paul also gives a mystical reason for the custom of men praying uncovered in churches—and even to many of those ceremonies which propriety introduced, the Church has added a spiritual sense.—Thus the altars, in our churches, are always raised above the level of the pavement, that the people may more easily observe the mysteries, as they are celebrated; yet in this the Church proposes to herself a meaning of the mystical kind; which is, that they are the altars of *mediation* between heaven and earth.

In the same manner the sacred vestments, such as the Chasuble—Dalmatic (1)—Cope (2)—Stole (3),

---

(1) The Chasuble and Dalmatic were coloured dresses corresponding in shape to the *frock* worn by our labouring peasants: convenience has taught us to leave the seams unsewed at the sides.—(2) The Cope is an exact pattern of our modern trooper's cloak.—(3) The Stole was a smaller cloak, more resembling a tippet or Spanish mantle, which the scissars have gradually narrowed to its present shape.—(4) The Maniple was originally a cloth hanging from the left arm to wipe

—Manuple(4)—Amice(5)—Alb(6)—Girdle,&c.(7) originally common garments, were in universal use when first introduced into the offices of the christian religion. But abandoned by fashion, the church soon affixed to them a mystical signification, and piously assimilated them to the divine virtues in which the christian soul is ever supposed to be arrayed. The Amice or Head-cloth, for instance, was compared to the protecting helmet of spiritual grace and salvation; (*Ephes. vi. 17.*)—the long Alb, or white linen garment, was to indicate the robe of sacerdotal innocence and purity; (*Heb. vii. 26.*)—the Girdle to denote the gift of chastity; (*Luke xii. 35.*)—the Stole and Cope, to represent the splendid garment of future glory and immortality; (*Apoc. vii. 9.*)—the Manuple to be an emblem of persecutions and sufferings for Christ; (*Matt. xvi. 24.*)—and the Chasuble, Dalmatic, &c. to express the yoke and burthen of the gospel; (*Matt. xi. 29.*) &c.

To trace the ceremonies of religion to their origin has been the study and endeavour of several of the most learned men, and at all times demands deep learning, combined with a thorough knowledge of ecclesiastical history: but without drawing any comparison between the Roman and Greek Liturgies, it may be proper briefly to observe, that the prayers, rites and ceremonies, comprised in both, have been approved and sanctioned by the authority of the Church, and are derived from the highest antiquity. Calculated to excite sublime sentiments of religion,

---

the face.—(5) The Amice was a cloth tied over the head; used perhaps for warmth, and so placed that it might be drawn back upon the neck and shoulders at pleasure.—(6) The Alb was the universal under garment of all ranks, full, and reaching down to the heels; and is still the common dress of the Asiatics.—(7) The Girdle was a cord necessary to confine it close to the body.—The Surplice, in Latin *Superpelliceum*, was a short loose white dress, and so called because occasionally worn over a dress made of the fur and hair of animals.

and awaken the soul to the august presence of God, they have a strong and bold reference to the great mysteries and truths of Christianity, and naturally lead the understanding to the knowledge of them—yet through the little information and acquaintance men have with religion, they are frequently confounded at these ceremonies, and pronounce them unmeaning, when, in reality, they should rather reprehend their own ignorance.

The ceremonies and vestments employed in the service of Religion appear singular and strange, only because they are totally different from the fashions, customs, and manners of modern European society. They are remnants of the ancient world, and to a Roman, a Greek, or an Asiatic, would present less of singularity, than our own costume. For it should be recollected that when the Gothic nations burst into the Roman empire in the fourth and fifth centuries, carrying with them their language, laws, and manners, they trampled upon every thing that distinguished civilized man from the barbarian;—however, awed by the sacred Majesty of Religion, these savage invaders passed not into the sanctuary of Christ's eternal Church,—but submitting their undisciplined necks to the Gospel, left her the exclusive and hallowed depository of the LANGUAGE, DRESS, and MANNERS of the ancient civilized world.

If this little work, which I have judged proper to edit, be found to contain nothing, which should call for the severe reprehension of our immediate adversaries, I can only say, it is also strictly CATHOLIC. Shaped in its present form, that it may answer the purpose of a double reflector, men who believe *that the coat of Christ was without seam*, (John xix. 23.) may the more easily discern how religion is situated amongst us, and distinguish by a just standard the several degrees of error: and happy indeed should I be, if it ever contribute to compose any religious differences, and cement in the bond of charity and one FAITH, THE DIVIDED CHRISTIANS OF THIS KINGDOM.

The LESSONS which may be read every Day in  
the Year at Morning Prayer.

	Chap.	v.	c.	v.
1st Sunday in Advent	<i>Isai.</i>	1	1	to 10
Monday after	—	—	16	29
Tuesday do.	—	2	1	10
Wednesday do.	—	3	1	12
Thursday do.	—	{ 4	1	4
		{ 5	1	8
Friday do.	—	6	1	11
Saturday do.	—	7	1	16
2d Sunday in Advent	—	11	1	11
Monday after	—	13	1	12
Tuesday do.	—	14	1	16
Wednesday do.	—	16	1	9
Thursday do.	—	19	1	14
Friday do.	—	24	1	16
Saturday do.	—	25	1	—
3d Sunday in Advent	—	26	1	15
Monday after	—	28	1	19
Tuesday do.	—	30	18	29
Wednesday do.	—	31	1	—
Thursday do.	—	33	1	18
Friday do.	—	33	18	—
Saturday do.	—	34	1	11
4th Sunday in Advent	—	{ 35	1	—
		{ 41	1	5
Monday after	—	41	8	17
Tuesday do.	—	42	1	14
Wednesday do.	—	51	1	9
Thursday do.	—	64	1	12
Friday do.	—	66	5	17
Saturday do.	—	66	17	—
		{ 9	1	7
Christmas-day	—	{ 40	1	9
		{ 52	1	7
2d Day within the Octave	<i>Acts</i>	6	1	14
3d Do.	<i>Ep. 1 John</i>	1	1— 2	6
4th Do.	<i>Jerem.</i>	31	15	24
5th Do.	<i>Acts</i>	20	17	—



	Chap.	v.	c.	v.
6th Day within the Octave	<i>Rom.</i>	2	1 to	14
7th Do.	—	3	1	7
		3	29—4	8
8th Do.	<i>Acts</i>	7	51—8	3
Sunday within the Octave	<i>Rom.</i>	1	1	20
Monday after	<i>Apoc.</i>	4	1	—
Tuesday do.	<i>Rom.</i>	5	1	13
Wednesday do.	—	7	1	10
Epiphany	<i>Isai.</i>	55	1	5
		60	1	7
		61	10—62	2
2d Day within the Octave of				
Epiph.	<i>Rom.</i>	9	1	17
3d Day do.	—	12	1	17
4th Day do.	—	13	1	9
5th Day do.	—	14	1	14
6th Day do.	—	15	1	17
7th Day within the Octave	<i>Rom.</i>	16	1	5
		16	17	25
1st Sunday after the Epiph.	<i>1 Cor.</i>	1	1	14
Monday after	—	2	1	14
Tuesday do.	—	5	1	12
Wednesday do.	—	6	1	18
Thursday do.	—	7	1	15
Friday do.	—	13	1	—
Saturday do.	—	16	1	15
2d Sunday after Epiph.	<i>2 Cor.</i>	1	1	12
Monday after	—	3	1	15
Tuesday do.	—	5	1	16
Wednesday do.	—	7	1	11
Thursday do.	—	10	1	13
Friday, do.	—	12	1	12
Saturday do.	—	13	1	—
3d Sunday after the Epiph.	<i>Gal.</i>	1	1	15
Monday after	—	3	1	15
Tuesday do.	—	5	1	18
Wednesday do.	<i>Ephes.</i>	1	1	15
Thursday do.	—	4	1	16
Friday do.	—	5	1	15
Saturday do.	—	6	1	14



		Chap.	v.	c.	v.
4th Sunday after the Epiph.	<i>Philip.</i>	1	1	to	19
Monday after	—	4	1		11
Tuesday do.	<i>Colos.</i>	1	1		19
Wednesday do.	—	3	12—4		3
Thursday do.	1 <i>Thess.</i>	1	1—2		7
Friday do.	—	4	1		12
Saturday do.	2 <i>Thess.</i>	1	1—2		5
5th Sunday after the Epiph.	1 <i>Tim.</i>	1	1		17
Monday after	—	3	1—2		2
Tuesday do.	2 <i>Tim.</i>	1	1		14
Wednesday do.	—	3	1		14
Thursday do.	<i>Tit.</i>	1	1		16
Friday do.	—	2	15—3		12
Saturday do.	<i>Philem.</i>	1	1		20
6th Sunday after the Epiph.	<i>Heb.</i>	1	1		—
Monday after	—	3	1		17
Tuesday do.	—	4	1		13
Wednesday do.	—	6	1		11
Thursday do.	—	7	1		13
Friday do.	—	11	1		11
Saturday do.	—	13	1		13
Septuagesima Sunday	<i>Genes.</i>	1	1		27
Monday after	—	1	27—2		11
Tuesday do.	—	2	11		25
Wednesday do.	—	3	1		21
Thursday do.	—	4	1		17
Friday do.	—	4	17—5		6
Saturday do.	—	5	15		—
Sexagesima Sunday	—	5	31—6		16
Monday after	—	7	1		18
Tuesday do.	—	8	1		14
Wednesday do.	—	8	16—9		7
Thursday do.	—	9	8		—
Friday do.	—	10	1—11		9
Saturday do.	—	11	10		31
Quinquagesima Sunday	—	12	1		20
Monday after	—	13	1		17
Tuesday do.	—	14	8		21
Ash-Wednesday do.	<i>Joel</i>	2	12		20
Thursday do.	<i>Isai.</i>	38	1		7
Friday do.	—	58	1		10

	Chap.	v.	c.	v.
Saturday do.	<i>Isai.</i>	58	9 to	—
Quadragesima, or 1st Sunday of Lent	<i>2 Cor.</i>	6	1	11
Monday after	<i>Ezechiel</i>	34	11	17
Tuesday do.	<i>Isai.</i>	55	6	12
Wednesday do.	<i>Exod.</i>	24	12	—
Thursday do.	<i>Ezech.</i>	18	1	10
Friday do.	—	18	20	29
Saturday do.	<i>Deut.</i>	26	12	—
2d Sunday in Lent	<i>Thess.</i>	4	1	8
Monday after	<i>Dan.</i>	9	15	20
Tuesday do.	<i>3 Kings</i>	17	9	17
Wednesday do.	<i>Esther</i>	13	8	18
Thursday do.	<i>Jerem.</i>	17	5	11
Friday do.	<i>Gen.</i>	37	6	23
Saturday do.	—	27	6	40
3d Sunday in Lent	<i>Ephes.</i>	5	1	10
Monday after	<i>4 Kings</i>	5	1	16
Tuesday do.	—	4	1	8
Wednesday do.	<i>Exod.</i>	20	12	25
Thursday do.	<i>Jerem.</i>	7	1	8
Friday do.	<i>Num.</i>	20	2	14
Saturday do.	<i>Dan.</i>	13	1	63
4th Sunday in Lent	<i>Gal.</i>	4	22	—
Monday after	<i>3 Kings</i>	3	16	—
Tuesday do.	<i>Exod.</i>	32	7	15
Wednesday do.	<i>Ezech.</i>	36	23	29
Thursday do.	<i>4 Kings</i>	4	25	33
Friday do.	<i>3 Kings</i>	17	17	—
Saturday do.	<i>Isai.</i>	49	8	16
Passion-Sunday	<i>Heb.</i>	9	11	16
Monday after	<i>Jonas</i>	3	1	—
Tuesday do.	<i>Dan.</i>	14	28	—
Wednesday do.	<i>Levit.</i>	19	11	19
Thursday do.	<i>Dan.</i>	3	34	46
Friday do.	<i>Jerem.</i>	17	13	19
Saturday do.	—	18	18	—
Palm-Sunday	<i>Exod.</i>	15	27—16	8
Monday after	<i>Isai.</i>	50	5	11
Tuesday do.	<i>Jerem.</i>	11	18	21
Wednesday do.	<i>Isai.</i>	62	11—63	8

		Chap.	v.	c.	v.
Maundy-Thursday	1 <i>Cor.</i>	11	18	to	33
Good-Friday	<i>Exod.</i>	12	1		12
Holy-Saturday	<i>Colos.</i>	3	1		5
Easter-Sunday	1 <i>Cor.</i>	5	7		9
Monday after	<i>Acts</i>	10	37		44
Tuesday do.	—	13	26		34
Wednesday do.	—	3	12		20
Thursday do.	—	8	26		—
Friday do.	1 <i>Peter</i>	3	18		22
Saturday do.	—	2	1		11
1st Sunday after Easter	<i>Colos.</i>	3	1		18
Monday after	<i>Acts</i>	1	1		—
Tuesday do.	—	2	1		28
Wednesday do.	—	3	1		17
Thursday do.	—	5	1		17
Friday do.	—	8	9		25
Saturday do.	—	10	1		42
2d Sunday after Easter	—	13	13		34
Monday after	—	15	5		30
Tuesday do.	—	17	22—18		5
Wednesday do.	—	20	17		—
Thursday do.	—	24	10		—
Friday do.	—	25	1		13
Saturday do.	—	28	16		—
3d Sunday after Easter	<i>Apoc.</i>	1	1		20
Monday after	—	2	1		18
Tuesday do.	—	4	1		—
Wednesday do.	—	5	1		—
Thursday do.	—	15	1—16		7
Friday do.	—	19	1		17
Saturday do.	—	22	1		—
4th Sunday after Easter	<i>James</i>	1	1		17
Monday after	—	1	17		—
Tuesday do.	—	2	1		14
Wednesday do.	—	2	14		—
Thursday do.	—	1	1		11
Friday do.	—	4	1		16
Saturday do.	—	5	1		17
5th Sunday after Easter	1 <i>Peter</i>	1	1		22
Monday after	<i>James</i>	5	16		—
Tuesday do.	1 <i>Peter</i>	4	1		18

	Chap. v.	c.	v.
Wednesday do.	<i>Ephes.</i>	4	7 to 14
Thursday do.	<i>Acts</i>	1	1 15
Friday do.	<i>2 Peter</i>	1	1 16
Saturday do.	_____	3	1 —
6th Sunday after Easter	<i>1 John</i>	1	1—2 7
Monday after	_____	3	1 19
Tuesday do.	_____	4	1 —
Wednesday do.	<i>2 John</i>	1	1 —
Thursday do.	<i>Ephes.</i>	4	1 22
Friday do.	<i>3 John</i>	1	1 —
Saturday do.	<i>Jude</i>	1	1 14
Pentecost Sunday	<i>Acts</i>	2	1 12
Monday after	_____	10	42 —
Tuesday do.	_____	8	14 18
Wednesday do.	_____	2	14 22
Thursday do.	_____	8	5 9
Friday do.	<i>Joel</i>	2	23 27
Saturday do.	_____	2	28 —
1st Sunday after Pentecost	<i>Isai.</i>	6	1 —
Monday after	<i>1 Kings</i>	1	1 12
Tuesday do.	_____	1	12 —
Wednesday do.	_____	2	12 22
Thursday Corpus-Christi	<i>1 Cor.</i>	11	20 33
Friday	<i>1 Kings</i>	2	27 —
Saturday	_____	3	1 21
2d Sunday	_____	4	1 12
Monday	_____	5	1 —
Tuesday	_____	6	1 16
Wednesday	_____	6	19—7 9
Thursday	<i>1 Cor.</i>	11	20 23
Friday	_____	8	4 15
Saturday	_____	9	1 18
3d Sunday	_____	9	18—10 2
Monday	_____	10	17 —
Tuesday	_____	12	1 15
Wednesday	_____	13	1 15
Thursday	_____	14	6 21
Friday	_____	15	1 12
Saturday	_____	16	1 12
4th Sunday	_____	17	1 12
Monday	_____	17	25 37
Tuesday	_____	17	38 54

	Chap. v.	c.	v.
Wednesday	1 <i>Cor.</i>	18	6 to 18
Thursday	_____	19	1 11
Friday	_____	20	1 8
Saturday	_____	21	1 10
5th Sunday	2 <i>Kings</i>	1	1 16
Monday	_____	2	1 12
Tuesday	_____	3	6 21
Wednesday	_____	4	5—5 8
Thursday	_____	6	1 13
Friday	_____	7	4 18
Saturday	_____	11	1 18
6th Sunday	_____	12	1 17
Monday	_____	13	22 34
Tuesday	_____	14	4 22
Wednesday	_____	15	1 11
Thursday	_____	15	13 21
Friday	_____	16	5 13
Saturday	_____	18	6 18
7th Sunday	3 <i>Kings</i>	1	1 16
Monday	_____	1	28 41
Tuesday	_____	2	1 9
Wednesday	_____	3	6 14
Thursday	_____	4	21 —
Friday	_____	5	1 10
Saturday	_____	7	51 13
8th Sunday	_____	9	1 15
Monday	_____	10	1 12
Tuesday	_____	11	1 13
Wednesday	_____	11	26 —
Thursday	_____	12	1 17
Friday	_____	14	5 13
Saturday	_____	18	21 28
9th Sunday	4 <i>Kings</i>	1	1 11
Monday	_____	2	3 14
Tuesday	_____	3	6 11
Wednesday	_____	4	1 18
Thursday	_____	6	24—7 2
Friday	_____	8	1 11
Saturday	_____	9	1 14
10th Sunday	_____	9	29—10 8
Monday	_____	11	1 13

		Chap.	v.	c.	v.
Tuesday	4 Kings	12	1	to	9
Wednesday	_____	13	14		—
Thursday	_____	17	6		22
Friday	_____	17	22		23
Saturday	_____	18	1		13
11th Sunday	_____	20	1		12
Monday	_____	22	1		14
Tuesday	_____	23	2		9
Wednesday	_____	23	24		35
Thursday	_____	23	36—24		8
Friday	_____	24	8		13
Saturday	_____	24	18—25		14
1st Sunday in August	Prov.	1	1		20
Monday	_____	3	1		16
Tuesday	_____	5	1		—
Wednesday	_____	8	1		18
Thursday	_____	10	1		17
Friday	_____	14	1		17
Saturday	_____	16	1		16
2d Sunday in August	_____	1	1		18
Monday after	_____	2	1		12
Tuesday	_____	3	1		18
Wednesday	_____	4	1		14
Thursday	_____	5	1		14
Friday	_____	6	1		10
Saturday	_____	7	1		15
3d Sunday in August	Wisdom	1	1		12
Monday after	_____	{ 3	1		12
		{ 5	16		22
Tuesday	_____	6	1		14
Wednesday	_____	7	1		15
Thursday	_____	{ 9	13		—
		{ 10	1		10
Friday	_____	13	1		11
Saturday	_____	15	1		9
4th Sunday in Aug.	Ecclesiastic.	1	1		17
Monday	_____	1	22		—
Tuesday	_____	2	1		13
Wednesday	_____	3	1		14
Thursday	_____	3	22		—
Friday	_____	4	1		12
Saturday	_____	4	23		—



		Chap.	v.	c.	v.
5th Sunday in Aug.	<i>Ecclesiastic.</i>	5	1	to	17
Monday	_____	7	1		16
Tuesday	_____	10	1		17
Wednesday	_____	13	1		23
Thursday	_____	14	1		18
Friday	_____	21	1		17
Saturday	_____	32	1		18
1st Sunday in Sept.	<i>Job</i>	1	1		12
Monday	_____	1	13		—
Tuesday	_____	2	1		—
Wednesday	_____	3	1		17
Thursday	_____	4	1		19
Friday	_____	6	1		14
Saturday	_____	7	1		13
2d Sunday in Sept.		9	1		18
Monday	_____	27	1		16
Tuesday	_____	28	12		—
Wednesday	_____	31	1		19
Thursday	_____	38	1		21
Friday	_____	{ 40	1		12
		{ 42	1		7
Saturday	_____	42	7		—
3d Sunday in Sept.	<i>Tob.</i>	1	1		16
Monday	_____	2	1		19
Tuesday	_____	{ 2	19		—
		{ 3	1		7
Wednesday	2 <i>Esdras</i>	8	1		11
Thursday	<i>Tob.</i>	12	1		18
Friday	<i>Osee</i>	14	2		—
Saturday	<i>Zach.</i>	8	14		20
4th Sunday in Sept.	<i>Jude</i>	1	1		—
Monday	_____	4	1		12
Tuesday	_____	8	1		12
Wednesday	_____	10	1		—
Thursday	_____	12	10—13		12
Friday	_____	15	1		13
Saturday	_____	16	22		—
5th Sunday in Sept.	<i>Esth.</i>	1	1		10
Monday	_____	2	5		18
Tuesday	_____	3	1		8
Wednesday	_____	4	1		—

	Chap.	v.	c.	v.
Thursday	<i>Esth.</i>	5	1 to	—
Friday	_____	6	1	13
Saturday	_____	7	1	—
1st Sunday in Oct.	<i>Mach.</i>	1	1	17
Monday	_____	1	17	30
Tuesday	_____	2	1	17
Wednesday	_____	2	19	31
Thursday	_____	2	49	70
Friday	_____	2	70—3	29
Saturday	_____	3	42	—
2d Sunday in Oct.	_____	4	36	52
Monday	_____	4	52	—
Tuesday	_____	5	1	14
Wednesday	_____	5	56	68
Thursday	_____	6	1	14
Friday	_____	7	1	18
Saturday	_____	8	1	28
3d Sunday in Oct.	_____	9	1	21
Monday	_____	9	29	41
Tuesday	_____	12	1	12
Wednesday	_____	12	39	53
Thursday	_____	13	1	20
Friday	_____	14	16	27
Saturday	_____	16	14	—
4th Sunday in Oct.	2 <i>Machab.</i>	1	1	23
Monday	_____	2	1	10
Tuesday	_____	3	1	13
Wednesday	_____	3	23	35
Thursday	_____	4	1	12
Friday	_____	5	1	11
Saturday	_____	6	1	13
5th Sunday in Oct.	_____	6	18—7	6
Monday	_____	7	7	24
Tuesday	_____	7	24	42
Wednesday	_____	8	10	29
Thursday	_____	9	1	11
Friday	_____	{ 10	1	6
Saturday	_____	{ 10	17	33
	_____	15	7	20

		Chap.	v.	c.	v.
1st Sunday in Nov.	<i>Ezech.</i>	1	1	to	13
Monday	_____	2	3		—
Tuesday	_____	3	1		14
Wednesday	_____	7	1		14
Thursday	_____	13	1		15
Friday	_____	15	1—16		6
Saturday	_____	19	1		—
2d Sunday in Nov.	_____	21	1		16
Monday	_____	33	1		12
Tuesday	_____	34	1		13
Wednesday	_____	40	1		7
Thursday	_____	41	1		10
Friday	_____	43	1		12
Saturday	_____	47	1		10
3d Sunday in Nov.	<i>Dan.</i>	1	1		16
Monday	_____	2	31		45
Tuesday	_____	3	14		25
Wednesday	_____	4	16		26
Thursday	_____	5	1		—
Friday	_____	6	11		25
Saturday	_____	9	1		6
			21		27
4th Sunday in Nov.	<i>Osee</i>	1	1		—
Monday	_____	4	1		11
Tuesday	<i>Joel</i>	1	1		12
Wednesday	_____	3	1		13
Thursday	<i>Amos</i>	1	1		9
Friday	<i>Abdias</i>	1	1		12
Saturday	<i>Jonas</i>	1	1		13
5th Sunday in Nov.	<i>Mich.</i>	1	1		10
Monday	<i>Nahum</i>	1	1		11
Tuesday	<i>Habaccuc</i>	1	1		11
Wednesday	<i>Sophon.</i>	1	1		10
Thursday	<i>Aggeus</i>	1	1		11
Friday	<i>Zachar.</i>	1	1		7
Saturday	<i>Malachy</i>	1	1		12

## A TABLE

### OF ALL HOLIDAYS OF OBLIGATION THROUGHOUT THE YEAR,

*To be observed in the United Kingdom of Great  
Britain and Ireland, according to the last Regu-  
lation of the Church.*

ALL the Sundays in the Year.

Jan. 1. Circumcision of our Lord.

— 6. The Epiphany.

Mar. 17. St. Patrick, Patron of Ireland, Bishop  
and Confessor, (in Ireland only.)

— 25. The Annunciation of the Blessed Virgin.

June 29. SS. Peter and Paul, Apostles.

Aug. 15. The Assumption of the Blessed Virgin.

Nov. 1. All Saints.

Dec. 25. The Nativity of our Lord.

### MOVEABLE FEASTS.

Easter-Monday.

Ascension of our Lord.

Whit-Monday.

Corpus-Christi, i. e. Thursday after Trinity-Sunday.

### THE OTHER DAYS OF DEVOTION ARE,

Feb. 2. The Purification of the Blessed Virgin.

— 24. St. Matthias, Apostle.

Mar. 19. St. Joseph, Spouse of the Blessed Virgin.

April 25. St. George, Patron of England, Martyr.

May 1. SS. Philip and James, Apostles.

— 3. The Invention of the Cross.

June 24. The Nativity of St. John the Baptist.

July 25. St. James, Apostle.

— 26. St. Anne, Mother of the Blessed Virgin.

Aug. 10. St. Laurence, Martyr.

— 24. St. Bartholomew, Apostle.

- Sept. 8. The Nativity of the Blessed Virgin.  
 — 21. St. Matthew, Apostle.  
 — 29. St. Michael, Archangel.  
 Oct. 28. SS. Simon and Jude, Apostles.  
 Nov. 30. St. Andrew, Apostle.  
 Dec. 8. The Conception of the Blessed Virgin.  
 — 21. St. Thomas, Apostle.  
 — 26. St. Stephen, the first Martyr.  
 — 27. St. John, Apostle.  
 — 28. Holy Innocents.  
 — 29. St. Thomas of Canterbury.

*Moveable Days of Devotion.*

Easter-Tuesday.  
 Whit-Tuesday.

FASTING DAYS.

The forty Days of Lent.

The Ember-Days at the four Seasons, being the Wednesday, Friday, and Saturday after the first Sunday in *Lent*, the Feast of *Pentecost*, September 14, December 13.

The Eves or Vigils of the Festivals of Obligation, the Ascension and Corpus Christi excepted.

N. B. If the Festival falls upon a Monday, the Eve is kept upon the preceding Saturday.

All the Wednesdays and Fridays in Advent.

THE DAYS OF ABSTINENCE FROM FLESH MEAT.

The Sundays in Lent.

The three Rogation Days, being the Mondays, Tuesday, and Wednesday before Ascension-Day.

St. Mark, April 25, unless it falls in Easter-Week, out of the Diocese of Canterbury.

All Fridays and Saturdays, unless Christmas-Day fall on either of them.



## A TABLE OF MOVEABLE FEASTS.

<i>Year of our Lord</i>	<i>Septua- gesima Sunday</i>	<i>Ash- Wednes- day.</i>	<i>Easter- Sunday</i>	<i>Whit- Sunday</i>	<i>Sun. after Pent</i>	<i>1st Sun of Advent</i>
1812	Jan 26	Feb 12	Mar 29	May 17	27	Nov 29
1813	Feb 14	Mar 3	Apr 18	June 6	24	Nov 28
1814	Feb 6	Feb 23	Apr 10	May 29	25	Nov 27
1815	Jan 22	Feb 8	Mar 26	May 14	28	Dec 3
1816	Feb 11	Feb 28	Apr 14	June 2	25	Dec 1
1817	Feb 2	Feb 19	Apr 6	May 25	26	Nov 30
1818	Jan 18	Feb 4	Mar 22	May 10	28	Nov 29
1819	Feb 7	Feb 24	Apr 11	May 30	25	Nov 28
1820	Jan 30	Feb 16	Apr 2	May 21	27	Dec 3
1821	Feb 18	Mar 7	Apr 22	June 10	24	Dec 2
1822	Feb 3	Feb 20	Apr 7	May 26	26	Dec 1
1823	Jan 26	Feb 12	Mar 30	May 18	27	Nov 30
1824	Feb 15	Mar 3	Apr 18	June 6	24	Nov 28
1825	Jan 30	Feb 16	Apr 3	May 22	26	Nov 27
1826	Jan 22	Feb 8	Mar 26	May 14	28	Dec 3
1827	Feb 11	Feb 28	Apr 15	June 3	25	Dec 2
1828	Feb 13	Feb 20	Apr 6	May 25	26	Nov 30
1829	Feb 15	Mar 4	Apr 19	June 7	24	Nov 29
1830	Feb 7	Feb 24	Apr 11	May 30	25	Nov 28
1831	Jan 30	Feb 16	Apr 3	May 22	26	Nov 27
1832	Feb 19	Mar 7	Apr 22	June 10	24	Dec 2
1833	Feb 3	Feb 20	Apr 7	May 26	26	Dec 1
1834	Jan 26	Feb 12	Mar 30	May 18	27	Nov 30
1835	Feb 15	Mar 4	Apr 19	June 7	24	Nov 29
1836	Jan 31	Feb 17	Apr 3	May 22	26	Nov 27
1837	Jan 22	Feb 8	Mar 26	May 14	28	Dec 3

# PLENARY INDULGENCES, OR FULL RELEASE

*From the weightier Satisfactions of Penance, are offered by the Church to the Faithful in this Kingdom, at the following Seasons of the Year.*

I. FROM CHRISTMAS to the EPIPHANY, or Twelfth-day, inclusively.

II. From the *first* to the *second* Sunday in Lent.

III. At EASTER, viz. From *Palm* to *Low Sunday*, inclusively.

IV. From *Whit-Sunday* till the Octave of *Corpus Christi*, inclusively.

V. On, and during the Octave of the Feast of *SS. Peter and Paul*.

VI. From the *Sunday* preceding the Festival of the *Assumption* of the B. V. M. to its *Octave*, the 22d of August.

VII. From the *Sunday* preceding the Festival of *St. Michael* to the *Sunday following*.

VIII. From the *Sunday* preceding the Festival of *All Saints* to the 8th day of *November*.

☞ When the Festivals of the *Assumption*, *St. Michael*, or *All Saints*, fall on a *Sunday*, the Indulgence does not commence before the Festival.

*Conditions of the I. III. VI. and VII. are,*

1. To confess their sins with a sincere repentance to a Priest approved by the Bishop.—2. Devoutly and worthily to receive the Holy Communion.—3. To visit some chapel or oratory, where the Eucharistic Mysteries are celebrated, and there offer up their prayers for the peace and welfare of the Church of God.—4. That they may be in a disposition of mind to assist the poor with alms in proportion to their abilities; or to frequent catechisms or sermons; or to visit and comfort the sick, or such as are near their end, if they have the opportunity.

*Conditions of II. IV. and VIII. are,*

1. To confess their sins with a sincere repentance to a Priest approved by a Bishop.—2. Devoutly and worthily to receive the Holy Communion.—3. If able, to give some alms to the poor, either on the eve, or on the day of their communion.—4. On the day of their communion, to offer up some prayers to God, for the peace and welfare of the Catholic Church throughout the world. For the bringing all souls to the fold of Christ. For the general peace of Christendom, and for the blessing of God upon this nation.

*Conditions of the V.*

To the Indulgences formerly granted his Holiness Pope Clement XIV. was pleased to add a new one in favour of all the faithful living in the English mission, who being truly penitent, and having confessed their sins, shall worthily receive the Holy Communion on the Feast of SS. Peter and Paul, June 29, or on any day within the Octave, and shall for some space of time pray to God with a sincere heart, for the conversion of infidels and heretics, and for the propagation of the holy Faith.



## THE IMPEDIMENTS TO MATRIMONY,

WHICH ARE OF TWO KINDS.

THE *first* kind is what renders it null and void in the sight of God and his Church; and those are  
1. Vows of chastity, such as religious persons take when they consecrate themselves to the service of Almighty God: and those who are entered into Holy Orders.

2. *Consanguinity*; or a contract within the four prohibited degrees of kindred; of which the first are brothers and sisters.—2. Their children, or

cousin-germans.—3. The children of cousin-germans.—4. And lastly, the children of those which are of the fourth degree or remove of kindred; likewise where such affinity is contracted by lawful marriage.—Also in cases of adultery and fornication, which create an affinity to the second degree, and in the sacraments of baptism and confirmation, whereby the god-father and god-mother are prohibited from marrying with either the parents or the child.

3. When married persons commit adultery, and make promises of future marriage at the death of the innocent party: in which case the promises are absolutely null and void.

The *second* kind is what doth not annul or hinder the sacrament from being true and valid, yet makes it a very great crime to transgress in. 1. Such as where mutual promises have been made by either of the parties to any other person.—2. Where the simple vow of chastity has been made by either contracted party.—3. When the marriage is *solemnized* within the forbidden seasons; *viz.* from the first Sunday of Advent to Twelfth-Day; and from Ash-Wednesday to Low-Sunday, including these mentioned days.



	PAGE
<i>Introduction,</i>	v
<i>Preface,</i>	xii
<i>Tables of Lessons, Holidays, Fasts, &amp;c.</i>	xix
<i>Short Morning Prayer,</i>	1
<i>Matins for Sundays and Holidays,</i>	7
<i>Short Evening Prayer,</i>	16
<i>Vespers for Sundays,</i>	16
<i>The Creed of Saint Athanasius,</i>	25
<i>The Litany of the Saints,</i>	27
<i>Prayers and Thanksgivings for particular Occasions,</i>	134
<i>The Collects, Epistles, and Gospels,</i>	340
<i>The Blessing the People,</i>	175
<i>The Mass,</i>	176
<i>The Benediction of the blessed Sacrament,</i>	198
<i>The Administration of Baptism,</i>	200
<i>A short Instruction on some particular Points of Faith,</i>	209
<i>The Ten Commandments,</i>	211
<i>The Order of Confirmation,</i>	222
<i>The Solemnization of Matrimony,</i>	226
<i>The Visitation of the Sick,</i>	233
<i>The Communion of the Sick,</i>	241
<i>The last apostolical Benediction,</i>	246
<i>The Burial of the Dead,</i>	247
<i>The Churching of Women,</i>	251
<i>Spiritual Colloquies,</i>	253
<i>Selected Psalms of David,</i>	333
<i>The Penitential Psalms,</i>	336
<i>Prayers before and after Mass,</i>	343
<i>Acts of Faith, Hope and Charity,</i>	344
<i>The Litany of Jesus,</i>	357
——— <i>of Loretto,</i>	259
<i>Prayers for Confession,</i>	364
——— <i>for Communion.</i>	371
——— <i>for those who are in Doubt about the Truth of their Religion,</i>	384
<i>The Christian's Profession of Faith,</i>	386
<i>Articles of Faith explained,</i>	389
<i>The Christian's Rule of Life,</i>	401
<i>The Form of answering at Mass, in Latin,</i>	41
<i>Forms of Certificates of Baptism, &amp;c.</i>	41



## A FORM OF

## MORNING AND EVENING PRAYER,

WHICH MAY BE USED ON SUNDAYS AND OTHER DAYS  
THROUGHOUT THE YEAR.

---

*The Morning and Evening Prayer are each in two Divisions. It is recommended to all Parents and Masters to read the short Morning and Evening Prayer publicly in their Families every Day. The longer Form may be used on Sundays and Holidays, or every Day by those who have Time.*

---

## A FORM OF

## MORNING PRAYER,

PROPER TO BE DAILY USED THROUGHOUT THE YEAR.

¶ *Some one or more of these Sentences of Scripture which follow may be read either before or after Prayer, for the Purpose of Meditation.*

WHEN the just man turneth himself away from his justice, and committeth iniquity, he shall die therein: in the injustice which he hath wrought he shall die. *Ezech. xviii. 26.*

And when the wicked man turneth himself away from his wickedness which he hath wrought, and doeth judgment and justice, he shall save his soul alive. *Ezech. xvii. 27.*

Wash me yet more

from my iniquity, and cleanse me from sin. *Psal. l. 8.*

For I know my iniquities, and my sin is always before me. *Psal. l. 4.*

Turn away thy face from my sins, and blot out all my iniquities. *Psal. l. 11.*

A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise. *Psal. l. 19.*

Render your hearts, and

A

not your garments, and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. *Joel ii. 13.*

To thee the Lord our God *belong* mercy and forgiveness, for we have departed from thee: and we have not hearkened to the voice of the Lord our God, to walk in his law which he set before us by his servants the prophets. *Dan. ix. 9, 10.*

Correct me, O Lord, but yet with judgment; and not in thy fury, lest thou bring me to nothing. *Jerem. x. 18.*

Do penance: for the kingdom of heaven is at hand. *St. Matt. iii. 2.*

I will arise and will go to my father, and say to him; father, I have sinned against heaven and before thee: I am not now worthy to be called thy son; make me as one of thy hired servants. *Luke xv. 18.*

Enter not into judgment with thy servant: for in thy sight no man living shall be justified. *Psal. cxliii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all iniquities. *1 John i. 8, 9.*



IN the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Blessed be the holy and undivided Trinity, now and for ever. *Amen.*

#### ¶ *The Lord's Prayer.*

OUR Father, who art in heaven, hallowed be thy name: Thy kingdom come: Thy will be done on earth, as it is in heaven: Give us this day our daily bread: And forgive us our trespasses as we forgive them that

\* The practice of making the sign of the cross, is respectfully noticed in all the Liturgies of the world; without even excepting the Protestant Common Prayer-Book; King Edward the Sixth's edition of which says; "As touching kneeling, *crossing*, holding up of hands, "knocking upon the breast, and other gestures, "they may be used or left, as every man's devotion "serveth, without blame."

trespass against us: And lead us not into temptation: but deliver us from evil. *Amen.*

¶ *The Angelical Salutation.*

HAIL Mary, full of grace, our Lord is with thee: Blessed art thou among women; and blessed is the fruit of thy womb, JESUS. Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death. *Amen.*

¶ *The Apostles' Creed.*

I BELIEVE in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, and sitteth at the right-hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins;

the resurrection of the body; and life everlasting. *Amen.*

¶ *An Act of Faith in the Presence of God.*

O MY God, I firmly believe thou art here, and perfectly seest me, and that thou observest all my actions, all my thoughts, and the most secret motions of my heart. Canst thou suffer in thy holy presence a sinner who has so often offended thee? It is thy goodness and liberality which invite and command my poverty to come to thee. Give me therefore grace to pray as I ought.

Come, O Holy Spirit! fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy Spirit, and our hearts will be regenerated.

R. And thou wilt renew the face of the earth.

Let us pray.

O God, who by the light of the Holy Ghost didst instruct the hearts of the faithful, give us, by this same Holy Spirit, a love and relish of what is right and just, and the constant enjoyment of

his comforts. Through  
Jesus Christ our Lord.  
*Amen.*

¶ *An Act of Adoration  
and Thanksgiving.*

O MY God, I adore thee  
as my Creator and my  
sovereign good; and with  
all possible thanksgiving  
I acknowledge the many  
benefits thou hast con-  
ferred upon me, in rela-  
tion both to body and  
soul. Thou hast created  
me of nothing; redeemed  
me by the death of thy  
Son, sanctified me by  
the grace of thy Holy  
Spirit, preserved me from  
an infinity of danger,  
and from hell-fire, which  
I deserve by my sins.  
Thou knowest I am an  
unprofitable and an un-  
grateful servant, never-  
theless thou hast all this  
time had patience with  
me: thou hast preserved  
me the night past, and  
given me this present  
day, that I may labour  
with more care and dili-  
gence than I have hi-  
therto done, to obtain  
the crown of immortal  
glory, which thy good-  
ness has prepared for me.  
O my God! how good  
thou art towards me;  
what return can I make  
for so innumerable bene-

fits? I will bless thy holy  
name, and serve thee all  
the days of my life.

¶ *Here call to mind the  
chief sins of your life  
past, and make resolu-  
tions against the temp-  
tions and dangerous oc-  
casions you may per-  
haps meet with in the  
day.*

¶ *An Act of Contrition  
with good Resolutions.*

O MY God, how ill have  
I hitherto lived! how  
little have I done for  
thee! I am heartily sorry  
I have spent and lost  
that time in offending  
thee, which thy infinite  
goodness gave me to be  
employed in thy service,  
in advancing the good  
of my soul, and in pur-  
chasing everlasting life.  
I detest all the sins I  
have committed against  
thy divine Majesty; I am  
sorry that I have offend-  
ed thee, because thou art  
infinitely good, and sin is  
infinitely displeasing to  
thee; I love thee with  
my whole heart and soul,  
and I firmly purpose,  
by the help of thy  
grace, to serve thee  
more faithfully for the  
future. Receive, I be-  
seech thee, the remainder

of my life; I renew my promises made in baptism; I renounce the devil, his works, and all his pomps; I now begin and will endeavour to spend this day according to thy holy will, both as to the nature and circumstances of my actions, performing them so as they may be pleasing to thee. I will take particular care to avoid the failings I am so apt to commit, and to exercise the virtues which are most agreeable to my state and employments.

¶ *An Oblation.*

I OFFER to thee, O my God! the life and death of thy only Son; and with them these my affections and resolutions, my thoughts, words, deeds, and sufferings of this day, and of all my life, in honour of thy adorable Majesty: in thanksgiving for all thy benefits, in satisfaction for my sins, and to obtain the assistance of thy grace: that persevering to the end in doing thy holy will, I may love and enjoy thee for ever in thy glory.

¶ *A Petition.*

THOU knowest, O God! how weak and unable I am to do good. Leave me not to myself, but take me into thy protection, and give me grace faithfully to comply with these holy resolutions. Enlighten my understanding with a lively faith, raise up my will to a firm hope, and inflame it with an ardent charity.

Strengthen my weakness, and cure the corruption of my heart; grant, that overcoming my enemies, both visible and invisible, I may make good use of thy grace, and vouchsafe to add to these blessings the inestimable gift of final perseverance.

V. To thee, O Lord, I have raised my voice.

R. And early in the morning my prayer shall come before thee.

V. Let my mouth be ever filled with thy praise.

R. That I may publish thy glory, and all the day thy greatness.

V. Turn thy face, O Lord, away from my sins.



R. And blot out all my iniquities.

V. Create in me a clean heart, O God.

R. And renew a right spirit in me.

V. Cast me not out of thy sight.

R. Nor take thy holy Spirit from me.

V. Restore me to the joy of thy saving mercy.

R. And strengthen me with thy sovereign Spirit.

V. Our succour is in the name of our Lord.

R. Who hath made both heaven and earth.

V. Vouchsafe, O Lord, this day,

R. To preserve us from all sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let thy mercy, O Lord, be poured upon us.

R. According to the hopes we have placed in thee.

V. O Lord, hear my prayer.

R. And let my supplications come to thee.

Let us pray.

ALMIGHTY Lord and God, who hast brought us to the beginning of this day, let thy power-

ful grace so conduct us through it, that we may not fall into any sins; but that all our thoughts, words, and actions, may be regulated according to the rules of thy heavenly justice, and tend to the observance of thy holy law, through the merits of Jesus Christ our Lord. *Amen.*

Let us pray.

LORD God, the King of heaven and earth, vouchsafe this day to rule and sanctify, to direct and govern our souls and bodies, our senses, words, and actions, in conformity to thy law, and in a strict obedience to thy commands; that by the help of thy grace, O Saviour of the world, we may be fenced and freed from all evil, both now and for ever. *Amen.*

Let us pray.

O God, who out of thy unspeakable providence art pleased to appoint thy holy angels for our guardians, give ear to the supplications which we make for a continuance of their protection, and that we may be added to their joyful number for all eternity. *Amen.*

May the blessed Virgin Mary, St. Joseph, and all the saints, be our intercessors with our Lord, that we may be succoured and secured by him, who lives and reigns to everlasting ages. *Amen.*

May our Lord bless us, and preserve us from all evils, and bring us to life everlasting: and may the souls of the faithful departed, thro' the mercy of God, rest in peace. *Amen.*

¶ *On Sundays and Holidays, either now or at a later Hour of the Morning, the following Office may be said.\**

### MATINS.

V. O Lord, open thou our lips.

R. And our mouths shall declare thy praise.

V. O God, come unto mine aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

*Venite exultemus Domino.*

*Psal. xciv.*

COME, let us praise the Lord with joy: let us joyfully sing to God our Saviour.

Let us come before his presence with thanksgiving: and make a joyful noise to him with psalms.

For the Lord is a great God, and a great king above all gods.

For in his hands are all the ends of the earth: and the heights of the mountains are his.

For the sea is his, and he made it: and his hands formed the dry land.

Come, let us adore and fall down, and weep before the Lord that made us.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

\* The whole of this office is extracted from the Roman Breviary, and, with a lecture on the Gospel, may form the Morning Service in those places where a priest cannot be found to celebrate the eucharistic mysteries.

To-day if you shall hear his voice, harden not your hearts:

As in the provocation, according to the day of temptation in the wilderness: where your fathers tempted me, they proved me, and saw my works.

Forty years long was I offended with that generation: and I said: These always err in their hearts.

And these men have not known my ways: so I swore in my wrath that they shall not enter into my rest.

Glory be to the Father, &c.

¶ *Then may be read the Lessons taken out of the Old and New Testament, as marked in the Table.*

¶ *If the Lessons be publicly read, the person reading them should say before each Lesson, Here beginneth such a chapter, or verse of such a chapter, of such a book.*

*Te Deum laudamus.*

WE praise thee, O God; we confess thee our Lord.

Thee, the Father everlasting, all the earth doth worship.

To thee the angels, to thee the heavens, and all the powers,

To thee the cherubim and seraphim cry out without ceasing:

Holy, holy, holy, Lord God of Sabaoth;

Full are the heavens and the earth of the majesty of thy glory.

Thee the glorious choir of the apostles,

Thee the laudable number of the prophets,

Thee the white-robed army of martyrs, doth praise.

Thee the holy church throughout the world doth confess,

The Father of incomprehensible majesty,

Thy venerable, true, and only Son,

And the Holy Ghost the Paraclete.

Thou art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

Thou being to take upon thee to deliver man, didst not abhor the Virgin's womb.

Thou having overcome the sting of death, hast opened to believers the kingdom of heaven.

Thou sittest at the right hand of God in the glory of the Father.

Thee we believe to be the Judge to come.

We therefore pray thee, help thy servants whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints in eternal glory.

O Lord save thy people, and bless thine inheritance.

And govern them; and exalt them for ever.

Every day we magnify thee.

And we praise thy name for ever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Have mercy on us, O Lord, have mercy on us.

Let thy mercy, O Lord, be upon us; as we have put our trust in thee.

In thee, O Lord, have I put my trust; let me not be confounded for ever.

### LAUDS.

V. Incline unto mine aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Fa-

ther, and to the Son, and to the Holy Ghost, &c.

*Dominus regnavit.*

Psal. xcii.

THE Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself.

For he hath established the world, which shall not be moved.

Thy throne is prepared from of old: thou art from everlasting.

The floods have lifted up, O Lord: the floods have lifted up their voice.

The floods have lifted up their waves, with the noise of many waters.

Wonderful are the surges of the sea: wonderful is the Lord on high.

Thy testimonies are become exceedingly credible: holiness becometh thy house, O Lord, unto length of days.

Glory be to the Father, &c.

*Jubilate Deo.*

Psal. xcix.

SING joyfully to God, all the earth: serve ye the Lord with gladness.

Come in before his presence with exceeding great joy.

Know ye that the Lord he is God: he made us, and not we ourselves.

*We are* his people and the sheep of his pasture. Go ye into his gates with praise, into his courts with hymns; and give glory to him.

Praise ye his name. For the Lord is sweet; his mercy endureth for ever; and his truth to generation and generation.

Glory be to the Father, &c.

*Deus, Deus meus.*

Psal. lxii.

O God, my God, to thee do I watch at break of day.

For thee my soul hath thirsted; for thee my flesh, O how many ways!

In a desert land, and where there is no way, and no water; so in the sanctuary have I come before thee, to see thy power and thy glory.

For thy mercy is better than lives: thee my lips shall praise.

Thus will I bless thee *all* my life long: and in thy name I will lift up my hands.

Let my soul be filled as with marrow and

fatness: and my mouth shall praise thee with joyful lips.

If I have remembered thee upon my bed, I will meditate on thee in the morning: Because thou hast been my helper.

And I will rejoice under the covert of thy wings: my soul hath stuck close to thee: thy right hand hath received me.

But they have sought my soul in vain, they shall go into the lower parts of the earth: They shall be delivered into the hands of the sword, they shall be the portion of foxes.

But the king shall rejoice in God; all they shall be praised that swear by him: because the mouth is stopped of them that speak wicked things.

*Deus misereatur nostri.*

Psal. lxi.

**MAY** God have mercy on us, and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us.

That we may know thy way upon earth, thy salvation in all nations.



Let people confess to thee, O God: let all people give praise to thee.

Let the nations be glad and rejoice: for thou judgest the people with justice, and directest the nations upon earth.

Let the people, O God, confess to thee, let all the people give praise to thee. The earth hath yielded her fruit.

May God, our own God, bless us: May God bless us: and all the ends of the earth fear him.

Glory be to the Father, &c.

*Benedicite opera omnia.*

Dan. iii.

ALL ye works of the Lord, bless the Lord; praise and exalt him above all for ever.

O ye angels of the Lord, bless the Lord; O ye heavens, bless the Lord.

O all ye waters that are above the heavens, bless the Lord; O all ye powers of the Lord, bless the Lord.

O ye sun and moon, bless the Lord; O ye stars of heaven, bless the Lord.

O every shower and dew, bless ye the Lord;

O all ye spirits of God, bless the Lord.

O ye fire and heat, bless the Lord; O ye cold and heat, bless the Lord.

O ye dews and hoary frost, bless the Lord; O ye frost and cold, bless the Lord.

O ye ice and snow, bless the Lord; O ye nights and days bless the Lord.

O ye light and darkness, bless the Lord; O ye lightnings and clouds, bless the Lord.

O let the earth bless the Lord; let it praise and exalt him above all for ever.

O ye mountains and hills, bless the Lord; O all ye things that spring up in the earth, bless the Lord.

O ye fountains, bless the Lord; O ye seas and rivers, bless the Lord.

O ye whales, and all that move in the waters, bless ye the Lord; O all ye fowls of the air, bless the Lord.

O all ye beasts and cattle, bless the Lord; O ye sons of men, bless the Lord.

O let *Israel* bless the Lord; let them praise and exalt him above all for ever.

O ye priests of the Lord, bless the Lord; O ye servants of the Lord, bless the Lord.

O ye spirits and souls of the just, bless the Lord; O ye holy and humble of heart, bless the Lord.

O Ananias, Azarias, and Misael, bless ye the Lord, praise and exalt him above all for ever.

Let us bless the Father and the Son, with the Holy Ghost; let us praise him and magnify him for ever.

Blessed art thou, O Lord, in the firmament of heaven, and worthy of praise, and glorious, and magnified for ever.

*Laudate Dominum de  
calis.*

*Psal. cxlviii.*

**P**RAISE ye the Lord from the heavens: praise ye him in the high places.

Praise ye him, all his angels: praise ye him, all his hosts.

Praise ye him, O sun and moon: praise him, all ye stars and light.

Praise him, ye heavens of heavens: and let all the waters that are above the heavens,

praise the name of the Lord.

For he spoke, and they were made; he commanded, and they were created.

He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye deeps.

Fire, hail, snow, ice, stormy winds, which fulfil his word.

Mountains and all hills, fruitful trees and all cedars.

Beasts and all cattle: serpents and feathered fowls.

Kings of the earth, and all people; princes and all judges of the earth.

Young men and maidens: let the old with the younger praise the name of the Lord; for his name alone is exalted.

The praise of him is above heaven and earth and he hath exalted the horn of his people.

A hymn to all his saints: to the children of Israel, a people approaching to him. Alleluia.

*Cantate Domino.*

*Psal. cxlix.*

SING ye to the Lord a new canticle: let his praise be in the church of the saints.

Let Israel rejoice in him that made him: and let the children of Sion be joyful in their king.

Let them praise his name in quire; let them sing to him with the trimbrel and the psaltery.

For the Lord is well pleased with his people: and he will exalt the meek unto salvation.

The saints shall rejoice in glory: they shall be joyful in their beds.

The high praises of God shall be in their mouth: and two edged swords in their hands:

To execute vengeance upon the nations, chastisements among the people:

To bind their kings with fetters, and their nobles with manacles of iron.

To execute upon them the judgment that is written: this glory is to all his saints. Alleluia.

*Laudate Dominum.*

*Psal. cl.*

PRaise ye the Lord in his holy places. Praise

ye him in the firmament of his power.

Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

Praise him with sound of trumpet: praise him with psaltery and harp.

Praise him with timbrel and quire: praise him with strings and organs.

Praise him on high sounding cymbals: praise him on cymbals of joy: Let every spirit praise the Lord. Alleluia.

Glory be to the Father, &c.

*Benedictus. S. Luke i. 68.*

BLESSED be the Lord God of Israel, because he hath visited, and wrought the redemption of his people.

And hath raised up a horn of salvation to us in the house of David his servant.

As he spoke by the mouth of his holy prophets, who are from the beginning.

Salvation from our enemies; and from the hand of all that hate us;

To perform mercy to our fathers; and to remember his holy testament.

B

The oath which he swore to Abraham our father, that he would grant to us;

That being delivered from the hand of our enemies, we may serve him without fear:

In holiness and justice before him all our days.

And thou, Child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation to his people, unto the remission of their sins;

Through the bowels of the mercy of our God, in which the Orient from on high hath visited us.

To enlighten them that sit in darkness, and in the shadow of death; to direct our feet in the way of peace.

Glory be to the Father, &c.

V. The Lord be with you.

R. And with thy spirit.

¶ *Then may be said the proper Prayer or Collect of the day, which is the same as is read in the Liturgy of the Mass, and may be found*

*among the Collects for the Sundays and Festivals of the Year.*

V. Our Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

V. And may the souls of the faithful departed rest in peace.

R. Amen.

¶ *Other Collects and Prayers, which may be added to the Collect of the Day.*

¶ *For Peace.*

Let us pray.

O GOD, from whom are all holy desires, righteous counsels, and just works, give to thy servants that peace which the world cannot give, that our hearts being disposed to keep thy commandments, and the fear of enemies taken away, the times, through thy protection, may be peaceable. *Amen.*

¶ *For the Grace and Assistance of God.*

O LORD, our heavenly almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with

thy mighty power; and grant that we fall into no sin, but that all our thoughts, words, and actions, be directed to the observance of thy commands. Through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the King's Majesty.*

Let us pray.

WE beseech thee, O Almighty God, that thy servant George our King, who by thy mercy has undertaken the government of these realms, may also receive the increase of all virtues, with which being adorned, he may both avoid the monsters of sin, vanquish his enemies, and being pleasing in thy sight, come at length to thee, who art the way, the truth, and the life, with Charlotte our Queen, and all the Royal Family. Through our Lord Jesus Christ. *Amen.*

¶ *A Prayer for the Clergy and People.*

Let us pray.

OMNIPOTENT and everlasting God, who alone workest every great effect,

send down upon thy servants, and all congregations committed to their charge, the strengthening spirit of thy grace; and that they may truly please thee, shower upon them the continual dews of thy benediction. Through Jesus Christ our Lord. *Amen.*

¶ *A Prayer of St. John Chrysostom.*

WE return thee thanks, dear Lord and Benefactor of our souls, because this day thou hast made us worthy to participate of celestial and eternal mysteries; direct our conduct, and teach us to fear thee; defend our lives, and protect us in all our steps by the prayers and intercession of the ever glorious Virgin Mary, mother of God, and all the Saints. Thro' Jesus Christ our Lord. *Amen.*

2 Cor. xiii. 13.

THE grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with us all. *Amen.*



A FORM OF

## EVENING PRAYER,

PROPER TO BE DAILY SAID THROUGHOUT THE YEAR.



IN the name of the Father, and of the Son, and of the Holy Ghost.  
*Amen.*

Blessed be the holy and undivided Trinity, now and for ever. *Amen.*

Our Father, &c.

Hail Mary, &c.

I believe in God, &c.

¶ *Invoke the Assistance of the Holy Ghost, saying:*

COME, O Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy Spirit, and our hearts will be regenerated.

R. And thou wilt renew the face of the earth.

¶ *Place yourself in the Presence of God, and give him Thanks for all the Benefits you have received from him, particularly this Day.*

O MY God, I firmly believe thou art here, and perfectly seest me, and that thou observest all my actions, all my thoughts, and the most secret motions of my heart. Thou watchest over me with an incomparable love, every moment bestowing favours, and preserving me from evil. Blessed be thy holy name, and may all creatures bless thy goodness for the benefits I have ever received from thee, and particularly this day. May the saints and angels supply my defect in rendering thee due thanks. Never permit me to be so base and wicked as to repay thy bounties with ingratitude, and thy blessings with offences and injuries.

¶ *Ask our Lord Jesus Christ Grace to discover the Sins you have committed this day,*

*and beg of him a true sorrow for them.*

O MY Lord Jesus Christ, Judge of the living and the dead, before whom I must appear one day to give an exact account of my whole life; enlighten me, I beseech thee, and give me an humble and contrite heart, that I may see wherein I have offended thy infinite Majesty, and judge myself now, with such a just severity, that then thou mayest judge me with mercy and clemency.

¶ *Here examine what sins you have committed this day, by thought, word, deed, or omission. But if nothing occurs to your mind wherein you have offended, reflect again on the chief sins of your life past: then conceive a great sorrow for having offended God, and say:*

O MY God, I detest these and all other sins which I have committed against thy divine Majesty. I am extremely sorry that I have offended thee, because thou art infinitely good, and sin displeases thee. I love thee with my whole heart, and firmly pur-

pose, by the help of thy grace never more to offend thee. I resolve to avoid the occasions of sin. I will confess them, and will endeavour to make satisfaction for them. Have mercy on me, O God, have mercy, and pardon me a wretched sinner. In the name of thy beloved Son Jesus, I humbly beg of thee, so to wash me with his precious blood, that my sins may be entirely remitted.

¶ *Endeavour as much as possible, to put yourself in the condition you desire to be found at the hour of your death.*

O MY God, I accept of death as a homage and adoration which I owe to thy divine Majesty, and as a punishment justly due to my sins, in union with the death of my dear Redeemer, and as the only means of coming to thee, my beginning and last end.

I firmly believe all the sacred truths the Catholic Church believes and teaches, because thou hast revealed them. And by the assistance of thy holy grace, I am resolved to live and die in the

communion of this thy Church.

Relying upon thy goodness, power, and promises, I hope to obtain pardon of my sins, and life everlasting, thro' the merits of thy Son, Jesus Christ, my only Redeemer, and by the intercession of his blessed Mother and all the saints.

I love thee with all my heart and soul, and desire to love thee as the blessed in heaven: I adore all the designs of thy divine providence, resigning myself entirely to thy will.

I also love my neighbour for thy sake, as I love myself: I sincerely forgive all that have injured me, and ask pardon of all I have injured.

I renounce the devil with all his works, the world with all its pomps, the flesh with all its temptations.

I desire to be dissolved, and to be with Christ. Father, into thy hands I recommend my spirit, Lord Jesus, receive my soul.

May the blessed Virgin Mary, St. Joseph, and all the Saints, pray for us to our Lord, that

we may be preserved this night from sin and all evils.

May blessed St. Michael defend us in the day of battle, that we may not be lost at the dreadful judgment.

May my good Angel, whom God by his divine mercy has appointed to be my guardian, enlighten and protect me, direct and govern me this night. *Amen.*

Almighty God, have mercy on us; and our sins being forgiven, bring us to life everlasting. *Amen.*

The almighty and merciful Lord give us pardon, absolution, and remission of our sins. *Amen.*

Vouchsafe, O Lord, to keep us this night without sin.

Have mercy on us, O Lord, have mercy on us.

Let thy mercy, O Lord, be poured upon us, according to the hopes we have placed in thee.

Lord, hear my prayer. And let my supplication come unto thee.

Let us pray.

VISIT, we beseech thee, O Lord, this habitation, and drive far from it

all snares of our enemy ;  
let thy angels dwell here-  
in, who may keep us in  
peace, and may thy bless-  
ing be always upon us :  
Thro' our Lord Jesus  
Christ. *Amen.*

May our Lord bless us,  
and preserve us from all  
evils, and bring us to  
life everlasting : and  
may the souls of the  
faithful departed, thro'  
the mercy of God, rest  
in peace. *Amen.*

---

¶ *The Office at VESPERS  
on Sundays may be said  
as follows :*

Our Father, &c. Hail  
Mary, &c.

V. Incline unto my aid,  
O God. R. O Lord make  
haste to help me. V.  
Glory be to the Father,  
&c. R. As it was in  
the beginning, &c. *Allel.*  
*Anth.* The Lord, &c.

*Dixit Dominus.*

*Psal. cix.*

THE Lord said to my  
Lord, Sit thou at my  
right-hand,

Until I make thy ene-  
mies thy footstool.

The Lord will send  
forth the sceptre of thy  
power out of Sion : rule  
thou in the midst of thy  
enemies.

With thee is the prin-  
cipality in the day of thy  
strength, in the bright-  
ness of the saints, from  
the womb before the day-  
star, I begot thee.

The Lord hath sworn,  
and he will not repent :  
thou art a priest for ever,  
according to the order of  
Melchisedech.

The Lord at thy right-  
hand hath broken kings  
in the day of his wrath.

He shall judge among  
nations, he shall fill  
ruins : he shall crush the  
heads in the land of  
many.

He shall drink of the  
torrent in the way :  
therefore shall he lift up  
the head.

Glory be to the Fa-  
ther, &c.

*Anth.* The Lord said  
to my Lord, Sit thou on  
my right-hand.

*Anth.* Faithful.

*Confitebor tibi.*

*Psal. cx.*

I WILL praise thee, O  
Lord, with my whole  
heart ; in the council of  
the just, and in the con-  
gregation.

Great are the works of  
the Lord, sought out  
according to all his wills.

His work is praise and magnificence, and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

He will be mindful for ever of his covenant: he will shew forth to his people the power of his works.

That he may give them the inheritance of the Gentiles; the works of his hands are truth and judgment.

All his commandments are faithful, confirmed for ever and ever; made in truth and equity.

He hath sent redemption to his people; he hath commanded his covenant for ever.

Holy and terrible is his name. The fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth for ever and ever.

Glory be to the Father, &c.

*Anth.* Faithful are all his commandments, confirmed for ever and ever.

*Anth.* In his commandments.

*Beatus vir.*

Psal. cxi.

BLESSED is the man that feareth the Lord; he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Glory and wealth shall be in his house; and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness; he is merciful, and compassionate, and just.

Acceptable is the man that showeth mercy, and lendeth; he shall order his words with judgment, because he shall not be moved for ever.

The just shall be in everlasting remembrance; he shall not fear the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened; he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor; his justice remaineth for ever and



ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry; he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

Glory be to the Father, &c.

*Anth.* In his commandments he delights exceedingly.

*Anth.* Let the name of the Lord be blessed.

*Laudate pueri.*

*Psal. cxii.*

PRAISE the Lord, ye children; praise ye the name of the Lord.

Blessed be the name of the Lord, from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations; and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth?

Raising up the needy from the earth, and lifting up the poor out of the dunghill,

That he may place him with princes, with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

Glory be to the Father, &c.

*Anth.* Let the name of the Lord be blessed for ever.

*Anth.* We that live.

*In exitu Israel.*

*Psal. cxiii.*

WHEN Israel went out of Egypt, the house of Jacob from a barbarous people;

Judea was made his sanctuary, Israel his dominion.

The sea saw and fled, Jordan was turned back.

The mountains skipped like rams, and the hills like the lambs of the flock.

What ailed thee, O thou sea, that thou didst flee? and thou, O Jordan, that thou wast turned back?

Ye mountains that ye skipped like rams, and ye hills like the lambs of the flock?

At the presence of the Lord the earth was moved; at the presence of the God of Jacob.

Who turned the rock into pools of water, and the stony hills into fountains of waters.

Not to us, O Lord, not to us, but to thy name give glory.

For thy mercy and for thy truth's sake, lest the Gentiles should say, Where is their God?

But our God is in heaven; he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold; the works of the hands of men,

They have mouths and speak not; they have eyes and see not.

They have ears and hear not; they have noses and smell not.

They have hands and feel not; they have feet and walk not; neither shall they cry out thro' their throats.

Let them that make them become like unto them, and all such as trust in them.

The house of Israel hath hoped in the Lord; he is their helper and their protector.

The house of Aaron hath hoped in the Lord; he is their helper and their protector.

They that fear the Lord hath hoped in the Lord; he is their helper and their protector.

The Lord hath been mindful of us; and hath blessed us.

He hath blessed the house of *Israel*; he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you; upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heavens is the Lord's; but the earth he hath given to the children of men.

The dead shall not praise thee, O Lord, nor any of them that go down to hell.

But we that live bless the Lord, from this time now and for ever.

Glory be to the Father, &c.

*Anth.* We that live bless the Lord.

2 Cor. i.

BLESSED be God, and the Father of our Lord Jesus Christ, the Father of mercies, and the God of

all comfort, who comforts us in all our tribulations.

*Anth.* Thanks be to God.

¶ *The Anthem for the Magnificat is different every Sunday.*

¶ *The Magnificat, or Canticule of the Blessed Virgin, St. Luke i.*

MY soul doth magnify the Lord,

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.

For he that is mighty has done great things to me: and holy is his name.

And his mercy is from generation to generation, to them that fear him.

He hath shewed might in his arm, he hath scattered the proud in the conceit of their hearts.

He hath put down the mighty from their seats, and hath exalted the humble.

He hath filled the hungry with good things, and the rich he hath sent empty away.

He hath received *Israel* his servant; being mindful of his mercy.

As he spoke to our Fathers; to Abraham and to his seed for ever.

Glory be to the Father, &c.

V. The Lord be with you.

R. And with thy spirit.

¶ *Then may be said the proper Prayer, or Collect for the Day, which is the same as is read in the Liturgy of the Mass, and may be found among the Collects for the Sundays and Festivals of the Year.*

V. Our Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

V. And may the souls of the faithful departed rest in peace.

R. Amen.

---

¶ *Other Collects and Prayers, which may be added to the Collect of the Day.*

¶ *For Peace.*

Let us pray.

O God, from whom are all holy desires, righteous counsels, and just

works, give to thy servants that peace which the world cannot give, that our hearts being disposed to keep thy commandments, and the fear of enemies taken away, the times, through thy protection, may be peaceable. *Amen.*

¶ *Collect for Aid against all Perils.*

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins. Through Christ our Lord. *Amen.*

¶ *A Prayer for the King's Majesty.*

Let us pray.

WE beseech thee, O Almighty God, that thy servant George our King, who by thy mercy has undertaken the government of these realms, may also receive the increase of all virtues, with which being adorned, he may both avoid the monsters of sin, vanquish

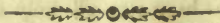
his enemies, and being pleasing in thy sight, come at length to thee, who art the way, the truth, and the life, with Charlotte our Queen, and all the Royal Family. Through our Lord Jesus Christ. *Amen.*

¶ *A Prayer of St. John Chrysostom.*

REMEMBER, O Lord, all orthodox Priests, Deacons and Subdeacons, and pious Seculars, who have departed this life amongst us, or in any other place; remember also our parents and brethren in all their necessities of body and soul; grant them to enjoy the happiness of heaven, with all the rest of thy saints, that we may experience the benefit of their prayers. Through Christ our Lord. *Amen.*

-2 Cor. xiii. 13.

THE grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with us all. *Amen.*



## A DECLARATION OF FAITH,

*Commonly called the Creed of St. ATHANASIUS.*

*Quicumque vult.*

WHOSOEVER will be saved, before all things it is necessary that he hold the Catholic faith.

Which faith, except every one doth keep entire and inviolate, without doubt he shall perish everlastingly.

Now the Catholic faith is this; that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the persons, nor dividing the substance.

For one is the person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one, the glory equal, and the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father is uncreated, the Son is uncreated, and the Holy Ghost uncreated.

The Father incompre-

hensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three Eternals, but one Eternal.

And also they are not three Uncreated, nor three incomprehensibles; but one Uncreated, and one incomprehensible.

In like manner the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God,

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For as we are compelled by the Christian truth to acknowledge every



Person by himself to be Lord and God :

So we are forbidden by the Catholic religion to say, there are three Gods, or three Lords.

The Father is made of no one, neither created nor begotten.

The Son is from the Father alone, not made, nor created, but begotten.

The Holy Ghost is from the Father and the Son, not made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons ; one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is nothing before or after, nothing greater or lesser ; but the whole three persons are co-eternal to one another, and co-equal.

So that in all things, as has been already said above, the Unity is to be worshipped in Trinity, and the Trinity in Unity.

He therefore that will be saved must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation, that he also

believe rightly the incarnation of our Lord Jesus Christ.

Now the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and Man.

He is God of the substance of the Father, begotten before the world ; and he is Man of the substance of his Mother, born in the world.

Perfect God and perfect Man ; of a rational soul, and human flesh subsisting.

Equal to the Father according to his Godhead ; and lesser than the Father according to his Manhood.

Who, although he be both God and Man, yet he is not two, but one Christ.

One, not by the conversion of the Godhead into flesh, but by the taking of the manhood unto God.

One altogether, not by confusion of substance, but by unity of person.

For as the rational soul and the flesh is one man, so God and Man is one Christ.

Who suffered for our salvation, descended into

hell, rose again the third day from the dead.

He ascended into heaven: he sitteth at the right-hand of God the Father Almighty: from thence he shall come to judge the living and the dead.

At whose coming all men shall rise again with their bodies, and shall

give an account of their own works.

And they that have done good, shall go into life everlasting; and they that have done evil, into everlasting fire.

This is the Catholic Faith, which except a man believe faithfully and steadfastly, he cannot be saved.

---

## THE LITANY.

¶ *The ancient Litany of the Saints, or General Supplication, as it may be used in private Families, with the short Evening Prayer.*

*Anth. \* REMEMBER* not O Lord our offences, nor those of our forefathers, neither take thou vengeance of our sins.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

*Christ, hear us; Christ, graciously hear us.*

God the Father of heaven, *Have mercy upon us.*

God the Son, Redeemer of the world, *Have mercy upon us.*

God the Holy Ghost, *Have mercy upon us.*

Holy Trinity, one God, *Have mercy upon us.*

Holy Mary, *Pray for us. †*

---

\* By this prayer the Church solicits mercy for both the living and the dead.

† Some persons object to the manner in which we solicit the prayers of the saints, disbelieving that they either do or can hear our petitions.—Undoubtedly the saints are not more likely to hear us with corporal

Holy Mother of God,	All ye holy orders of	Pray for us.
Holy Virgin of Virgins,	blessed spirits,	
St. Michael,	St. John Baptist,	
St. Gabriel,	St. Joseph,	
St. Raphael,	All ye holy patriarchs	
All ye holy angels and	and prophets,	
archangels,	St. Peter,	

ears, than to see us with corporal eyes.—But to us it is indifferent *how* they communicate with us, while faith teaches us that they *do*. “*I believe the communion of saints.*”——Nowise particular as to the mode, our object in supplicating the prayers of the saints, is, that they may pray for us and with us, while *we* use that address which is most common and familiar to ourselves.—And to shew how early invocation was practised, a very ancient Litany may be quoted from the Greek Ritual, where we read: “Blessed Mother of God, open to us, who trust in thee, the gates of mercy, lest we stray; and by thee may we be delivered from all danger; for thou art the salvation of the human race.”

“Most holy Lady, honoured and blessed, devoutly pray for us, and have mercy on us.”

“Most holy Lady, honoured and blessed, O lover of pious souls! pray for us, and have mercy on us;” &c. *Litany sung on Vigils and in Processions*, (Ευχολογιον, sive Rituale Græcorum, Par. edit. 1647, which expressions are only to solicit the compassion of the highly favoured Virgin Mother of Jesus Christ, and as they are applied metaphorically, so they must be metaphorically understood.

In the ancient Mass of St. John Chrysostom, this response is continually sung out by the Deacon  
 “Commemorating the most holy, immaculate, most blessed, glorious Lady, Mother of God, and ever Virgin Mary, and all the saints, we commend ourselves, and one another, and our whole life to Christ our Lord.”

The quire answers:

“To thee, O Lord.”

St. Athanasius also, in his sermon on the Annun-

St. Paul,  
 St. Andrew,  
 St. James,  
 St. John,  
 St. Thomas,  
 St. James,  
 St. Philip,  
 St. Bartholomew,  
 St. Matthew,  
 St. Simon,  
 St. Thadec,  
 St. Matthias,  
 St. Barnaby,  
 St. Luke,  
 St. Mark,  
 All ye holy apostles  
 and evangelists,  
 All ye holy disciples  
 of our Lord,  
 All ye holy Inno-  
 cents,  
 St. Stephen,  
 St. Laurence,  
 St. Vincent,  
 SS. Fabian and Se-  
 bastian,

SS. John and Paul,  
 SS. Cosmas and Da-  
 mian,  
 SS. Gervase and Pro-  
 tase,  
 All ye holy martyrs,  
 St. Silvester,  
 St. Gregory,  
 St. Ambrose,  
 St. Augustin,  
 St. Jerom,  
 St. Martin,  
 St. Nicholas,  
 All ye holy bishops  
 and confessors,  
 All ye holy doctors,  
 St. Anthony,  
 St. Bennet,  
 St. Bernard,  
 St. Dominic,  
 St. Francis,  
 All ye holy priests and  
 levites,  
 All ye holy monks and  
 hermits,  
 St. Mary Magdalen,

Pray for us.

ciation, addresses the Virgin in this manner : "O  
 " (Mary) listen to our prayers, and forget not thy  
 " people——on thee we call, remember us, O most  
 " holy Virgin——O Lady, Queen and Mother of  
 " God, intercede for us."

But, in short, why should not Christians be per-  
 mitted to do what angels and saints have done in the  
 New Testament (*Luc. i. 28. 42.*) or to use that style of  
 address, which was common to Daniel, David, and  
 the other saints of the Old law? *O ye angels of the Lord,*  
*bless the Lord; praise and exalt him above all for ever.*  
*Praise ye the Lord from the heavens: praise ye him in the*  
*high places; praise ye him all his angels; praise ye him all*  
*his hosts.* (*Dan. iii. 58. Psal. cxlviii. 1, 2.*)

St. Agatha,  
 St. Lucy,  
 St. Agnes,  
 St. Cecily,  
 St. Catharine,  
 St. Anastasia,  
 All ye holy virgins and  
     widows,  
 All ye men and women,  
     saints of God, *Make*  
     *intercession for us.*  
 Be merciful unto us,  
     *Spare us, O Lord.*  
 Be merciful unto us,  
     *Graciously hear us,*  
     *O Lord.*  
 From all evil, *O Lord,*  
     *deliver us.*  
 From all sin,  
 From thy wrath,  
 From sudden and un-  
     provided death,  
 From the deceits of  
     the devil,  
 From anger, hatred,  
     and all ill-will,  
 From the spirit of for-  
     nication,  
 From lightning and  
     tempest,  
 From everlasting  
     death,  
 Thro' the mystery of  
     thy holy incarnation,  
 Thro' thy coming,  
 Thro' thy nativity,  
 Thro' thy baptism and  
     holy fasting,  
 Thro' thy cross and  
     passion,  
 Thro' thy death and  
     burial,

Pray for us.

O Lord, deliver us.

Thro' thy holy resur-  
     rection,  
 Thro' thy admirable  
     ascension,  
 Thro' the coming of  
     the Holy Ghost, the  
     Comforter,  
 In the day of judg-  
     ment,  
 We sinners, *beseech*  
     *thee to hear us.*  
 That thou spare us,  
     *We beseech thee to*  
     *hear us.*  
 That thou pardon us,  
 That thou vouchsafe  
     to bring us to true  
     penance,  
 That thou vouchsafe  
     to govern and pre-  
     serve thy holy  
     Church,  
 That thou vouchsafe  
     to preserve our apos-  
     tolic prelate, and all  
     ecclesiastical orders  
     in holy religion,  
 That thou vouchsafe  
     to humble the ene-  
     mies of thy holy  
     Church,  
 That thou vouchsafe  
     to grant peace and  
     true concord to  
     christian kings and  
     princes,  
 That thou vouchsafe  
     to grant peace and  
     unity to all christian  
     people,  
 That thou vouchsafe  
     to confirm and pre-

O Lord, deliver us.

We beseech thee hear us.



serve us in thy holy service,  
 That thou lift up our minds to heavenly desires,  
 That thou render eternal good things to all our benefactors,  
 That thou deliver our souls, and those of our brethren, relations, and benefactors, from eternal damnation,  
 That thou vouchsafe to give and preserve the fruits of the earth,  
 That thou vouchsafe to grant eternal rest to all the faithful departed,  
 That thou vouchsafe graciously to hear us,  
 Son of God, *We beseech thee, hear us.*  
 Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*  
 Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*  
 Lamb of God, who takest away the sins of the world, *Have mercy upon us.*  
 Christ, hear us;

*We beseech thee, hear us.*

*Christ, graciously hear us.*  
 Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

Our Father, *in secret.*

V. And lead us not into temptation.

R. But deliver us from evil. *Amen.*

¶ *A Prayer for the Divine Assistance.*

Psal. lxxix.

INCLINE unto my aid,  
 O God: O Lord, make haste to help me.

Let them be confounded and ashamed that seek my soul.

Let them be turned backwards, and blush for shame, who desire evils to me.

Let them be presently turned away, blushing for shame, that say to me, It is well, it is well.

Let all who seek thee, rejoice and be glad in thee; and let such as love thy salvation say always, The Lord be magnified.

But I am needy and poor, O God, help me.

Thou art my helper

and deliverer, O Lord  
make no delay.

Glory be to the Father,  
&c.

V. Save thy servants.

R. Trusting in thee,  
O my God.

V. Be unto us, O  
Lord, a tower of strength.

R. From the face of  
the enemy.

V. Let not the enemy  
prevail against us.

R. Nor the son of  
iniquity have any power  
to hurt us.

V. O Lord, deal not  
with us according to our  
sins.

R. Neither reward us  
according to our iniquities.

V. Let us pray for our  
chief bishop N.

R. Our Lord preserve  
him, and give him life,  
and make him blessed  
upon earth, and deliver  
him not to the will of  
his enemies.

V. Let us pray for  
our benefactors.

R. Vouchsafe, O Lord,  
for thy name's sake, to  
reward with eternal life  
all them who have done  
us good.

V. Let us pray for the  
faithful departed.

R. Eternal rest give to  
them, O Lord; and let

perpetual light shine up-  
on them.

V. May they rest in  
peace. *Amen.*

R. For our absent bre-  
thren.

V. O my God, save  
thy servants trusting in  
thee.

R. Send them help,  
O Lord, from thy holy  
place.

R. And from Sion pro-  
tect them.

V. O Lord, hear my  
prayer.

R. And let my cry  
come unto thee.

Let us pray.

O God, whose property  
it is always to have  
mercy, and to spare, re-  
ceive our petitions; that  
we, and all thy servants,  
who are bound by the  
chain of sins, may, by  
the compassion of thy  
goodness, mercifully be  
absolved.

HEAR, we beseech thee,  
O Lord, the prayers of  
thy suppliants, and par-  
don the sins of them that  
confess to thee; that of  
thy bounty thou mayest  
give us both pardon and  
peace.

OUT of thy clemency, O Lord, shew thy unspeakable mercy to us, that so thou mayest both acquit us of our sins, and deliver us from the punishments we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins.

O ALMIGHTY and eternal God, have mercy on thy servant N. our chief bishop, and direct him according to thy clemency in the way of everlasting salvation: that by thy grace he may desire those things that are agreeable to thee, and perform them with all his strength.

O God, from whom are all holy desires, righteous counsels, and just works, give to thy servants that peace which the world cannot give; that both our hearts may be disposed to keep thy commandments, and the fear of enemies being remov-

ed, the times by thy protection may be peaceable.

INFLAME, O Lord, our reins and heart, with the fire of thy holy spirit, that we may serve thee with a chaste body, and please thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that thro' pious supplications they may obtain the pardon which they have always desired.

PREVENT, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may begin always from thee, and by thee be happily ended.

O ALMIGHTY and eternal God, who hast dominion over the living and the dead, and art merciful to all, whom thou foreknowest shall be thine by faith and

good works; we humbly beseech thee, that they for whom we have determined to offer up our prayers, whether this present world still detains them in the flesh, or the world to come hath already received them out of their bodies, may, by the clemency of thy goodness, all thy saints interceding for them, obtain pardon and full remission of their sins, thro' our Lord Je-

sus Christ thy Son, who, &c.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. May the mighty and most merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful, thro' the mercy of God, rest in peace.

R. Amen.

---

## PRAYERS AND THANKSGIVINGS

UPON SEVERAL OCCASIONS,

*Which may be said after the first Collect in the Morning and Evening Prayer.*

### PRAYERS.

¶ *For Rain.*

O GOD, in whom we live, move, and have our being, send us, we beseech thee, such moderate rain, that being sufficiently relieved with temporal supplies, we may more confidently seek after eternal blessings. Through Jesus Christ our Lord. *Amen.*

¶ *For fair Weather.*

HEAR, O Lord, our prayers, and vouchsafe to us, thy servants, the blessings of fair weather, that we who are justly afflicted for our sins, may, through thy mercy, obtain thy favour. Through Jesus Christ our Lord. *Amen.*

*In the Time of Dearth,  
Famine, or Pestilence.*

GRANT us, we beseech thee, O Lord, the effect of our prayers, and mercifully turn away from thy servants all pestilence; that the hearts of men may know that such scourges proceed from thy indignation, and cease by thy mercy. Through Jesus Christ our Lord. *Amen.*

all who call upon thee in the day of their trouble and affliction, that meeting with thy mercy in their necessities, their mourning may be turned into joy. Through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for all Degrees of the Church and Conditions of Man.*

O ALMIGHTY and everlasting God, by whose holy spirit the whole body of the Catholic Church is sanctified and governed, hear, we beseech thee, our humble supplications for all sorts and conditions of men, that guided and governed by thy good spirit, they may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Through Jesus Christ our Lord. *Amen.*

¶ *In Time of War and Tumults.*

O God, who puttest an end to war, and by thy powerful protection, dost vanquish all them that assault those who put their trust in thee, help us, thy servants, earnestly craving thy mercy; that the malice of our enemies being appeased, we may praise thee with never-ceasing thanksgiving. Through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for our deceased Relations and Friends.*

O God, the giver of pardon, and lover of human salvation, we beseech thy clemency, that our relations, friends and benefactors, who are de-

¶ *In Time of Tribulation or Affliction.*

O ALMIGHTY and everlasting God! the comfort of the sorrowful, and the support of those who are heavy burthened: give ear to the prayers of



parted out of this life, may, by the intercession of the Virgin Mary, and all the Saints, come to the fellowship of eternal happiness. Thro' Christ our Lord. *Amen.*

¶ *For a Woman with Child, drawing near to the Time of her Deliverance.*

O MERCIFUL God, vouchsafe, we beseech thee, to hear the prayers of thy *servants*, in behalf of thy handmaid bearing child, that as by thy gracious providence she hath conceived, so by thy special blessing, she may in due time patiently suffer the pains of childbirth, and by thy mercy have a safe and speedy deliverance. Thro' Jesus Christ our Lord. *Amen.*

¶ *An Act of Contrition for Persons in Danger of losing their Lives in a Storm, in War, or in any other Manner.*

O God, at the recollection that I may shortly

be called before thee, to give an account of myself, I am filled with regret for my past life, which is stained with so many sins committed against thy Divine Majesty. I now detest them, O Lord, from the very bottom of my heart, because they are offensive to thy pure and infinite goodness, and I return to thee in sincere repentance, ready to confess them to thy minister; I for ever renounce every evil habit and occasion of sin, most earnestly imploring thy forgiveness, through the merit of Jesus Christ my Saviour; and should it please thee, to preserve me in this present danger, I beg thee to grant me, that from this hour, the remainder of my life may be devoted to true contrition and penance, in the faithful observance of all thy commandments. Through Jesus Christ our Lord. *Amen.*



## THANKSGIVINGS.

¶ *For the Blessings and Mercies of God.*

It is truly just, O my God and profitable to me, to give thanks to thee in all places and in all times, for the many benefits which thou continually vouchsafest to bestow upon me. What have I, that does not come from thy liberal bounty? My being, my preservation, all the moments of my life, all my spiritual and temporal blessings, all that I possess, are derived from thee. My God, I am unworthy of thy mercy: what shall I render to thee for so many benefits which thou hast heaped upon me! I will praise thee throughout my whole life; I will invite all men and all creatures to bless thee, and to give thanks to thee, and to love thee. I will omit nothing to preserve thy favour, and to make it serve to my sanctification and thy glory. I have prayed to thee, and thou hast heard me; I have called upon thy

holy name, and thou hast come to my assistance. Be thou blessed, O my God, because thou hast not excluded me from thy mercy; be thou blessed for thy Son Jesus Christ, on whose account thou fillest us with holy benedictions. Through the whole course of my life, I will place my hopes in thee. I humbly beg of thee all the graces which I stand in need of, to take advantage of those which I have already received; so that always advancing from virtue to virtue, I may eternally possess thee in heaven. Through Jesus Christ our Lord. *Amen.*

¶ *On recovering from Sickness.*

MAY all creatures bless thee, O Lord God of heaven. I now give thanks to thee for the sickness thou didst send me and the health to which thou hast restored me. Thou hast afflicted me in thy mercy, and hast had compassion on me.

Grant, O Lord, that my gratitude may be eternal: may I always praise thee, and may the strength I have recovered be always employed in serving thee. I deserved death, and ought to have died in the very moment I transgressed thy divine precepts. But thou hast kept me from perishing, thou hast forgotten my sins, thou hast restored life to me, that I may praise thee, and all my days may be employed in blessing thee. Thou hast not willed the death of a sinner, but his conversion; in order to heal me, thou hast wounded me, and thou hast vouchsafed to make me know that my life is in thy hands; I ought to be ready, then, to resign it to thee whenever it shall please thee, and by means of penance and good works, occupy myself in preparing for death.

Receive, therefore, I beseech thee, the sacrifice which I make to thee of the remainder of my life. Instead of so many years already past, receive, I entreat thee, the repentance, the con-

fusion, the mourning and sighs of a contrite heart, and the sincere desires of doing penance; accept and strengthen my firm purpose and resolution of profiting by my sickness, and of consecrating my health to thee. Never permit me to forget the danger from which I have escaped. And like the leper mentioned in the gospel, who returned to bless his deliverer, I will humble myself at thy feet, and whilst I gratefully thank thee, I will offer to thee the remainder of my life. Grant, O Lord, that it may be only employed for thee; and having spent the years of my banishment in thy service, I may possess thee for ever in thy glory. Through Jesus Christ our Lord. *Amen.*

¶ *In Honour of our Angel-Guardian.*

O God, who hast appointed one of thy holy angels to be my spiritual guardian, and hast committed me to the care of this heavenly spirit that he may continually watch over me, intercede for

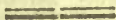
me, and defend me. What thanks ought I not to give thee for this signal instance of thy love ! I regret that I have been so little attentive to his holy inspirations, and confess that I am indebted to him for my safety in many dangerous temptations. May he then redouble his watchfulness and pious care. And I resolve, most holy spirit, through God, to become thy obedient disciple, and by his divine grace to walk constantly as thou shalt vouchsafe to direct me. I resolve, in all my thoughts, words, and actions, to be continually mindful of thy holy presence ; and I resolve, in imitation of thee, to discharge all the duties of my state with attention to God, and an ardent desire of pleasing him. Pray for me incessantly, and obtain, that under the eyes of that infinitely pure Being I may have a horror of every thing contrary to purity. Assist me to become fervent in prayer, that ascending like a sweet perfume, my supplications may be presented by thee before the throne of the Al-

mighty ; and at the hour of my death, let my soul be conducted by thee into his sacred presence, that I may have the happiness of being added to the number of the blessed for all eternity, through thy intercession, and the merits of Jesus Christ our Lord. *Amen.*

¶ *In Honour of the Patron Saint of the Place where we dwell.*

O LORD, who by an effect of thy singular bounty towards the inhabitants of this place, hast given us St. N. as a special patron, vouchsafe to accept the most humble thanks we can offer to thee for so great an act of thy tender charity : and in consideration of that favour which he enjoys with thee, and his earnest intercessions for us, preserve us from all misfortunes and accidents, and especially from all sin. Grant that peace and charity may reign among those who inhabit this place, and that faith and piety may daily increase among them. And thou, great saint, vouchsafe to make

us every day experience the powerful effects of thy protection, and after procuring for us from our Lord the grace of leading a truly Christian life, obtain for us the special grace of dying a holy death, thro' the infinite merits of Jesus Christ. *Amen.*



## THE

## COLLECTS, EPISTLES, AND GOSPELS,

TO BE USED ON SUNDAYS AND THE PRINCIPAL FEASTS  
THROUGHOUT THE YEAR.

¶ *The first Sunday in Advent.*

*The Collect.*

EXERT, we beseech thee, O Lord, thy power, and come: that by thy protection we may be freed from the imminent dangers of our sins, and be saved by thy mercy, who liveth and reigneth, &c.

*The Epistle.* Rom. xiii.  
11. 14.

*Brethren:* Know ye that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is past, and the day is at hand: let us therefore cast off the works of

darkness, and put on the armour of light. Let us walk honestly, as in the day: not in rioting and drunkenness: not in chambering and impurities: not in contention and envy: but put ye on the Lord Jesus Christ.

*The Gospel.* Luke xxi.  
25. 33.

*At that time:* Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear, and expectation of what shall come upon the



whole world. For the powers of the heavens shall be moved; and then they shall see the Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift up your heads: because your redemption is at hand. And he spoke to them a similitude: See the fig-tree and all the trees: when they now shoot forth their fruit, you know the summer is nigh; so likewise when you see these things come to pass, know that the kingdom of God is at hand. Amen, I say to you, this generation shall not pass away, till all things be fulfilled. Heaven and earth shall pass away, but my word shall not pass away.

---

*The second Sunday in Advent.*

*The Collect.*

EXCITE, O Lord, our hearts to prepare the ways of thy only begotten Son: that by his coming we may be enabled to serve thee with pure minds. Who liveth.

*The Epistle.* Rom. xv.  
4. 13.

*Brethren:* What things soever have been written were written for our instruction, that by patience and the comfort of the scriptures we might have hope. Now the God of patience and comfort grant you to be of one mind one towards another, according to Jesus Christ; that with one mind and with one mouth you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you to the honour of God. For I say that Jesus was minister of the circumcision for the truth of God, to confirm the promises made to the Fathers. But that the Gentiles are to glorify God for his mercy, as it is written: "Therefore I will confess to thee, O Lord, among the Gentiles, and will sing to thy name." And again: the same prophet saith: "Rejoice, ye Gentiles, with his people." And again: "Praise the Lord, all ye Gentiles, and magnify him all ye people."

And again Isaiah saith: "There shall be a root of Jesse, and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope." Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, and in the power of the Holy Ghost.

*The Gospel.* Matt. xi.  
2. 10.

*At that time:* When John had heard in prison the works of Christ, sending two of his disciples he said to him: Art thou he that art to come, or do we look for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them. And blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitude, concerning John: What went you out into the desert to see? A reed shaken with the wind?

But what went you out to see? A man clothed in soft garments? Behold, they that are clothed in soft garments are in the houses of kings. But what went you out to see? A prophet? Yea, I tell you, and more than a prophet. For this is he of whom it is written: "Behold, I send my angel before thy face, who shall prepare thy way before thee."

---

*The third Sunday in Advent.*

*The Collect.*

INCLINE thine ear, O Lord, we beseech thee, to our prayers, and enlighten the darkness of our minds by the grace of thy visitation. Who livest.

*The Epistle.* Philip. iv.  
4. 7.

*Brethren:* Rejoice in the Lord always; again I say, rejoice. Let your modesty be known to all men; the Lord is nigh. Be nothing solicitous, but in every thing by prayer and supplication with thanksgiving, let your requests be made known to God. And the

peace of God, which surpasseth all understanding, keep your hearts and minds in Jesus Christ.

*The Gospel.* John i.  
19. 28.

*At that time:* The Jews sent from Jerusalem Priests and Levites to John, to ask him: Who art thou? And he confessed, and he did not deny: and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou a prophet? And he answered: No. Then they said to him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: "I am the voice of one crying in the wilderness, Make straight the way of the Lord," as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying: I baptize with water; but there hath stood one in

the midst of you, whom you know not. The same is he that shall come after me, who is preferred before me; the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

---

*The fourth Sunday in  
Advent.*

*The Collect.*

EXERT, we beseech thee, O Lord, thy power, and come: and succour us by thy great might: that by the assistance of thy grace, thy indulgent mercy may hasten, what is delayed by our sins. Who livest.

*The Epistle.* 1 Cor. iv. 1.

*Brethren:* Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required amongst the dispensers that a man be found faithful. But with me it is a very small thing to be judged by you, or by man's day; but neither do I judge my own self.

For I am not conscious to myself of any thing: yet I am not hereby justified; but he that judgeth me is the Lord. Therefore judge not before the time till the Lord come; who will bring to light the hidden things of darkness, and will make manifest the council of hearts: and then shall every man have praise from God.

*The Gospel.* Luke iii.  
1. 6.

Now in the fifteenth year of the reign of Tiberius Cæsar (Pontius Pilate being governor of Judea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Iturea, and the country of Trachonitis, and Lysanias tetrarch of Abilina under the high Priests Annas and Caiaphas) the word of the Lord came to John the son of Zacharias in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it is written in the book of the words of Isaias the prophet: "A voice of one crying in

the wilderness: prepare ye the way of the Lord: make his paths straight: every valley shall be filled, and every mountain and hill shall be brought low: and the rough ways plain:" and all flesh shall see the salvation of God.

---

*The Nativity of our Lord,  
or the Birth-day of  
Christ, commonly called  
Christmas-day.*

*The Collect.*

GRANT, we beseech thee, O Almighty God, that we who are held in the old captivity of sin, may be freed therefrom by the new incarnate birth of thy only begotten Son. Thro'.

*The Epistle.* Heb. i. 1. 12.

GOD, who diversely, and in many ways, spoke in times past to the fathers by the prophets: last of all, in those days, hath spoken to us by his Son, whom he hath appointed heir of all things: by whom also he made the world: who being the brightness of his glory, and the figure of his substance, and upholding all

things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high: being made so much better than the angels, as he hath inherited a more excellent name than they. For, to which of the angels hath he said at any time: "Thou art my Son, this day have I begotten thee?" And again: "I will be to him a father, and he shall be to me a son?" And again, when he bringeth in the first begotten into the world, he saith: "And let all the angels of God adore him." And to the angels indeed he saith: "He that maketh his angels spirits: and his ministers a flame of fire." But to the Son: "Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice and hated iniquity; therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows." And: "Thou, in the beginning, O Lord, hast founded the earth: and the heavens are the works of thy hands. They shall

perish, but thou shalt continue: and they shall all grow old as a garment. And as a vesture shalt thou change them, and they shall be changed: but thou art the self-same, and thy years shall not fail."

*The Gospel. John i.*

IN the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God. All things were made by him, and without him was made nothing that was made: in him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe thro' him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made



by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God: to those who believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God: **AND THE WORD WAS MADE FLESH**, and dwelt among us; and we saw his glory, as it were the glory of the only begotten of the Father, full of grace and truth.

---

*St. Stephen's Day.*

*The Collect.*

GRANT, O Lord, we beseech thee, that we may imitate him whose memory we celebrate, so as to learn to love even our enemies, because we now solemnize his martyrdom, who knew how to pray, even for his persecutors, to our Lord Jesus Christ thy Son. Who liveth.

*For the Epistle.* Acts vi.  
8. 10. vii. 54. 59.

*In those days:* Stephen, full of grace and forti-

tude, did great wonders and miracles among the people. Now there arose some of that which is called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit that he spoke.—Chap. vii. 54. Now hearing these things, they were cut to the heart, and they gnashed with their teeth at him. But he being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God. And he said: Behold I see the heavens opened, and the Son of man standing on the right hand of God. And they, crying out with a loud voice, stopped their ears, and with one accord ran violently upon him. And casting him forth without the city, they stoned him and the witnesses laid down their garments at the feet of a young man whose name was Saul. And they stoned Stephen, invoking and say-

ing: Lord Jesus receive my spirit. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he said this, he fell asleep in the Lord.

*The Gospel.* Matt. xxiii.  
34. 39.

*At that time:* Jesus said to the Scribes and Pharisees: Behold I send to you prophets, and wise men, and scribes: and some of them you will put to death, and crucify, and some ye will scourge in your synagogues, and persecute them from city to city: that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar. Amen I say to you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen gathereth

her chickens under her wings, and thou wouldest not? Behold, your house shall be left to you desolate. For I say to you, you shall not see me henceforth till you say: Blessed is he that cometh in the name of the Lord.

---

*St. John the Evangelist.*

*The Collect.*

MERCIFULLY, O Lord, enlighten thy Church, that being taught by blessed John, thy Apostle and Evangelist, she may come to thy eternal rewards. Thro'.

*For the Epistle.* Eccclus.  
xv. 1. 6.

HE that feareth God, will do good: and he that possesseth justice, shall lay hold on her. And she will meet him as an honourable mother, and will receive him as a wife married of a virgin. With the bread of life and understanding, she shall feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved: and she

shall hold him fast, and he shall not be confounded: and she shall exalt him among his neighbours, and in the midst of the Church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with the robe of glory. She shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name.

*The Gospel.* John xxi.  
19. 24.

*At that time:* Jesus said to Peter: follow me. Peter turning about, saw that disciple whom Jesus loved, following, who also leaned on his breast at supper, and said: Lord, who is he that shall betray thee? Him therefore when Peter had seen, he saith to Jesus: Lord, and what *shall* this man *do*? Jesus saith to him: So I will have him to remain till I come, what is it to thee? follow thou me. This saying, therefore, went abroad among the brethren, that that disciple should not die. And Jesus did not say to him:

He should not die; but, so I will have him to remain till I come, what is it to thee? This is that disciple who giveth testimony of these things, and hath written these things: and we know that his testimony is true.

---

*The Innocents' Day.*

*The Collect.*

O GOD, whose praise the holy Martyrs, the Innocents, published this day, not by speaking but by dying: mortify in us all our vicious inclinations, that we may shew forth, in our actions, thy faith, which we profess with our lips Thro'.

*For the Epistle.* Rev.  
xiv. 1. 5.

*In those days:* I beheld and lo a Lamb stood on mount Sion, and with him a hundred forty-four thousand, having his name, and the name of his Father written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder and the voice which

heard, was as of harpers, harping on their harps. And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients, and no man could say the canticle, but those hundred forty-four thousand, who were purchased from the earth. These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the first fruits to God, and to the Lamb; and in their mouths was found no lie: for they are without spot before the throne of God.

*The Gospel.* Matt. ii.  
13. 18.

*At that time:* An angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the Child and his Mother, and fly into Egypt; and be there until I shall tell thee. For it will come to pass that Herod will seek the Child to destroy him. And he arose, and took the Child and his mother by night, and retired into Egypt:

and he was there until the death of Herod: that the word might be fulfilled which the Lord spoke by the prophet, saying: "Out of Egypt have I called my Son." Then Herod perceiving that he was deluded by the wise men, was exceeding angry; and sending killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremias the prophet, saying: "A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not."

---

*The Sunday after Christmas.*

*The Collect.*

O ALMIGHTY and eternal God, regulate our actions according to thy divine will, that, in the name of thy beloved Son, we may abound in good works. Thro'.

E

*The Epistle.* Gal. iv. 1. 7.

*Brethren:* As long as the heir is a child, he differeth nothing from a servant, though he be Lord of all; but is under tutors and governors, until the time appointed by the father. Even so we, when we were children, were in bondage under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law; that he might redeem them who were under the law; that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father. Wherefore now he is no more a servant, but a Son: and if a son, an heir also thro' God.

*The Gospel.* Luke ii.  
33. 40.

*At that time:* Joseph, and Mary the mother of Jesus, were wondering at these things which were spoken concerning him. And Simeon blessed them, and said to Mary his mother: Behold the child is set for the fall and

resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years: who departed not from the temple, by fastings and prayers serving day and night. Now she at the same hour coming in, gave praise to the Lord: and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the child grew and waxed strong, full of wisdom: and the grace of God was in him.

---

*The Circumcision of Jesus Christ.*

*The Collect.*

O God, who by the fruitful virginity of the bless-



ed Mary, hast given mankind the rewards of eternal salvation: grant, we beseech thee, that we may experience her intercession, by whom we received the Author of life, our Lord Jesus Christ thy Son, who liveth.

the angel before he was conceived in the womb.

---

*The Epiphany, or Manifestation of Christ to the Gentiles.*

*The Collect.*

O GOD, who by the direction of a star didst this day manifest thy only Son to the Gentiles; mercifully grant that we, who now know thee by faith, may come at length to see the glory of thy Majesty. Thro' the same.

*For the Epistle.* Isaias ix. 1. 9.

*The Epistle.* Tit. ii. 11. 15.

*Dearly beloved:* The grace of God our Saviour hath appeared to all men. Instructing us, that denying ungodliness, and worldly desires, we should live soberly, and justly, and godly, in this world, looking for the blessed hope, and coming of the glory of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

ARISE, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about and see: all these are gathered together, they are come to thee, thy sons shall come from afar, and thy

*The Gospel.* Luke ii. 21.

*At that time:* After eight days were accomplished that the child should be circumcised: his name was called Jesus, which was called by

daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged; when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim: all they from Saba shall come, bringing gold and frankincense, and shewing forth praise to the Lord.

*The Gospel.* Matt. ii.  
1. 12.

WHEN Jesus was born in Bethlehem of Juda, in the days of king Herod, behold there came wise men from the east to Jerusalem, saying: Where is he that is born King of the Jews? For we have seen his star in the east, and are come to adore him. And Herod hearing this was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people he enquired of them where Christ should be born. But they said to him, in Bethlehem of Juda. For so it is written by the

prophet: "And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the ruler that shall rule my people Israel." Then Herod privately calling the wise men, enquired of them diligently the time of the star's appearing to them; and sending them into Bethlehem, said: Go, and search diligently after the child: and when you have found him, bring me word again, that I also may come and adore him. And when they had heard the king, they went their way; and behold the star which they had seen in the east went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother, and falling down they adored him: and opening their treasures they offered him gifts gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they won

back another way into their own country.

*The first Sunday after the Epiphany.*

*The Collect.*

ACCORDING to thy divine mercy, O Lord, receive the vows of thy people, who pour forth their prayers to thee; that they may know what their duty requireth of them, and be able to comply with what they know. Thro'.

*The Epistle.* Rom. xii.  
1. 5.

*Brethren:* I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God, your reasonable service. And be not conformed to this world: but be ye reformed in the newness of your mind: that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, through the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every

one the measure of faith. For as in one body we have many members, but all the members have not the same office: so we, being many, are one body in Christ, and every one members of one another in Jesus Christ our Lord.

*The Gospel.* Luke ii.  
42. 52.

WHEN Jesus was twelve years old, they went up to Jerusalem according to the custom of the feast. And after they had fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him, were astonished at his wisdom and his answers. And seeing him, they wondered.

And his mother said to him: Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing. And he said to them: How is it that you sought me? Did not you know that I must be about my Father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth: and was subject to them. And his mother kept all these words in her heart. And Jesus increased in wisdom, and age, and grace with God and man.

*The second Sunday after the Epiphany.*

*The Collect.*

O God, who didst appoint thy only begotten Son the Saviour of mankind, and commandedst that his name should be called JESUS; mercifully grant, that we who venerate his holy name on earth, may also enjoy his sight in heaven. Thro'.

*For the Epistle.* Acts iv. 8. 12.

*In those days:* Peter being filled with the Holy

Ghost said to them: Ye rulers of the people and ancients, hear: if we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole; be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth whom you crucified, whom God hath raised from the dead, even by him doth this man stand here before you whole. "This is the stone which was rejected by you the builders, which is become the head of the corner: neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved.

*The Gospel.* John ii. 1. 11.

*At that time:* There was a marriage in Cana in Galilee: and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him: They have no wine. And

JESUS saith to her : Woman, what is it to me and to thee ? my hour is not yet come. His mother saith to the waiters : Whatsoever he shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures a piece. JESUS saith to them : Fill the water-pots with water. And they filled them up to the brim. And JESUS saith to them : Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water ; the chief steward calleth the bridegroom, and saith to him : Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now. This beginning of miracles did JESUS in Cana of Galilee : and he manifested his glory, and his disciples believed in him.

*The third Sunday after the Epiphany.*

*The Collect.*

O ALMIGHTY and eternal God, mercifully regard our weakness, and stretch forth the right hand of thy Majesty to protect us. Thro'.

*The Epistle.* Rom. xii. 16.

*Brethren :* Be not wise in your own conceits : render to no man evil for evil ; provide things good, not only in the sight of God, but also in the sight of all men. If it be possible, as much as in you, have peace with all men. Revenge not yourselves, my dearly beloved : but give place to wrath : for it is written : " Revenge is mine, I will repay," saith the Lord. But " if thy enemy be hungry, give him to eat ; if he thirst, give him to drink ; for, doing this, thou shalt heap coals of fire on his head." Be not overcome by evil, but overcome evil with good.

*The Gospel.* Matt. viii. 1. 15.

*At that time :* When Jesus was come down from the mountain, great



multitudes followed him: and behold a leper came and worshipped him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying: I will. Be thou made clean. And immediately his leprosy was cleansed. And Jesus saith to him: See thou tell no man: but go shew thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying: Lord, my servant lyeth at home sick of a palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my servant shall be healed. For I also am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and

he doeth it. And when Jesus heard this, he marvelled: and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

---

*The fourth Sunday after the Epiphany.*

*The Collect.*

O God, who knowest that through human frailty we are not able to subsist amidst so many dangers, grant us health of soul and body; that whatsoever we suffer for our sins, we may overcome by thy assistance. Thro'.

*The Epistle.* Rom. xiii.

8, 10.

*Brethren:* Owe no man any thing, but to love

ne another : for he that  
 veth his neighbour,  
 ath fulfilled the law.  
 or "Thou shalt not  
 onmit adultery: Thou  
 shalt not kill: Thou shalt  
 ot steal: Thou shalt not  
 ear false witness: Thou  
 shalt not covet:" and if  
 ere be any other com-  
 andment, it is com-  
 rised in this word:  
 'Thou shalt love thy  
 ighbour as thyself."  
 he love of our neigh-  
 our worketh no evil.  
 ove therefore is the ful-  
 lling of the law.

*The Gospel.* Matt. viii.  
 23, 27.

*At that time :* When Je-  
 us entered into the ship,  
 his disciples followed  
 him. And behold a great  
 empest arose in the sea,  
 o that the ship was co-  
 vered with waves, but  
 he was asleep. And his  
 disciples came to him,  
 and awakened him, say-  
 ing: Lord, save us, we  
 perish. And Jesus saith  
 to them: Why are ye  
 fearful, O ye of little  
 faith? Then rising up,  
 he commanded the winds  
 and the sea, and there  
 came a great calm. But  
 the men wondered, say-  
 ing: What manner of  
 man is this, for the

winds and the sea obey  
 him.

*The fifth Sunday after  
 the Epiphany.*

*The Collect.*

PRESERVE, we beseech  
 thee, O Lord, thy family  
 by thy constant mercy,  
 that we, who confide  
 solely in the support of  
 thy heavenly grace, may  
 be always defended by  
 thy protection. Thro'.

*The Epistle.* Colos. iii.  
 12. 17.

*Brethren :* Put ye on  
 therefore, as the elect of  
 God, holy and beloved,  
 the bowels of mercy, be-  
 nignity, humility, mo-  
 desty, patience: bearing  
 with one another, and  
 forgiving one another, if  
 any have a complaint  
 against another: even as  
 the Lord hath forgiven  
 you, so do you also. But  
 above all these things  
 have charity, which is the  
 bond of perfection: and  
 let the peace of Christ  
 rejoice in your hearts,  
 wherein you are also  
 called in one body: and  
 be ye thankful. Let the  
 word of Christ dwell in  
 you abundantly, in all  
 wisdom, teaching and  
 admonishing one ano-  
 ther in psalms, hymns,

and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father, thro' Jesus Christ our Lord.

*The Gospel.* Matt. xiii.  
24, 30.

*At that time:* Jesus spoke this parable to the multitude, saying: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. Then the servants of the good man of the house said to him: Sir, didst thou not sow good seed in thy field? from whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest while you gather up the cockle, you root up the

wheat also together with it. Let both grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn, but gather the wheat into my barn.

*The sixth Sunday after the Epiphany.*

*The Collect.*

GRANT, we beseech thee, O Almighty God that being always intent upon what is reasonable and just, we may, both in word and deed, perform what is acceptable to thee. Thro'.

*The Epistle.* 1 Thes. i.  
2. 10.

*Brethren:* We give thanks to God always for you all: making a remembrance of you in our prayers without ceasing, being mindful of you in the work of your faith and hope, and charity and of the enduring of the hope of our Lord Jesus Christ, before God and our Father: knowing, brethren, beloved of God, your election: For our gospel hath not been to you in word only, but in power also, and in the Holy Ghost, and in much

ness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord : receiving the word in much tribulation, with joy of the Holy Ghost ; so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread broad the word of the Lord, not only in Macedonia and in Achaia, but also in every place your faith, which is toward God, is gone forth, so that we need not speak any thing. For they themselves relate of us what manner of entering in we had unto you : and now you turned to God from idols, to serve the living and true God, and to wait for his Son from heaven (whom he raised up from the dead) JESUS, who hath delivered us from the wrath to come.

*The Gospel.* Matt. xii.  
31. 35.

*At that time :* Jesus spoke to the multitude this parable : The king-

dom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which indeed is the least of all seeds : but when it is grown up, it is greater than any herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them : the kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitude ; and without parables he did not speak to them ; that the word might be fulfilled which was spoken by the prophet, saying : "I will open my mouth in parables. I will utter things hidden from the foundation of the world."

---

*\* The Sunday called Septuagesima, or the third Sunday before Lent.*

*The Collect.*

MERCIFULLY hear, we beseech thee, O Lord,

---

\* On account of the 40 days fast, Lent has been called Quadragesima, and the first Sunday of Lent Quadragesima Sunday. Reckoning back wards from this Sun-

the prayers of thy people: that we who are justly afflicted for our sins, may be mercifully delivered for the glory of thy name. Thro'.

*The Epistle.* 1 Cor. ix.  
24, and x. 1.

*Brethren:* Know ye not that they that run in the race, all run indeed, but one receiveth the prize? So run ye, that you may obtain. And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible one. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a cast-away.—  
Chap. x. 1. 6. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea. And all

in Moses were baptized in a cloud, and in the sea, and did all eat the same spiritual food: and all drank the same spiritual drink: (and they drank of the spiritual rock that followed them: and the rock was Christ.) But with the most of them the Lord was not well pleased.

*The Gospel.* Matt. xx.  
1. 16.

*At that time:* Jesus spoke to his disciples this parable: The kingdom of heaven is like to a householder who went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out, about the sixth and the ninth

---

day, the three preceding Sundays have been named in the Office of the Church Quinquagesima, Sexagesima, and Septuagesima Sunday.



our, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the Lord of the vineyard said to the steward: Call the labourers and pay them their hire, beginning from the last even to the first. When therefore they were come, that came about the eleventh hour, they received every man a penny. But when the first also came, they thought they should have received more, and they received every man a penny. And when they received it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day, and the heats. But he answered one of them, and said: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go

thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

---

*The Sunday called Sexagesima, or the second Sunday before Lent.*

*The Collect.*

O God, who seest that we place no confidence in any thing we do: mercifully grant that, by the protection of the Doctor of the Gentiles, we may be defended against all adversity. Thro'.

*The Epistle.* 2 Cor. xi.

19. 33. and xii. 1. 9.

*Brethren:* You gladly suffer the foolish: whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour *you*, if a man take *from you*, if a man be lifted up, if a man strike you on the face. I speak according to dishonour, as if we had been weak in this part. Wherein if any man is bold (I speak foolishly) I am bold also. They are Hebrews; so am I: They are Israel-

F

ites; so am I: They are the seed of Abraham; so am I: They are the ministers of Christ; (I speak as one less wise) I am more: in many more labours, in prisons more frequently, in stripes above measure, in death often. Of the Jews five times did I receive forty *stripes*, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of water, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labour and painfulness, in watching often, in hunger and thirst, in fasting often, in cold and nakedness. Besides these things that are without: my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory: I will glory of the things that concern my infirmity. The God and Father of our

Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king guarded the city of the Damascenes to apprehend me: and through a window in a basket was I let down by the wall, and so escaped his hands. Chap. xii. 1. If I must glory (it is not expedient indeed;) but I will come to visions and revelations of the Lord. I know a man in Christ about fourteen years ago (whether in the body I know not, or out of the body I know not, God knoweth,) such a one caught up to the third heaven. And I know such a man (whether in the body, or out of the body, I cannot tell, God knoweth) how he was caught into paradise; and he heard secret words which is not granted to man to utter. Of such one I will glory; but for myself I will glory in nothing, but in my infirmities. For even if I would glory, I shall not be foolish: for I shall say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth

om me. And lest the greatness of the revelation should lift me up, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing I price besought the Lord, that it might depart from me: and he said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

*The Gospel.* Luke viii.

4. 16.

*At that time:* When a very great multitude was gathered together, and hastened out of the cities to meet Jesus, he spoke by a similitude. A sower went out to sow his seed: and as he sowed some fell by the way side, and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and the thorns growing up with it, choked it. And other some fell upon good ground; and sprung

up, and yielded fruit a hundred-fold. Saying these things he cried out: He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God; but to the rest in parables: that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And they by the way side, are they that hear, then the devil cometh, and taketh the word out of their hearts, lest believing they should be saved. Now they upon the rock, are they who, when they hear, receive the word with joy: and these have no roots; who believe for a while, and in time of temptation fall away. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good ground, are they who in a good and perfect heart, hear-

ing the word, keep it, and bring forth fruit in patience.

*The Sunday called Quinquagesima, or the next Sunday before Lent.*

*The Collect.*

MERCIFULLY hear our prayers, we beseech thee, O Lord, and being freed from the chains of our sins, preserve us from all adversity. Thro'.

*The Epistle.* 1 Cor. xiii.

1. 14.

*Brethren:* If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy, and should know all mysteries and all knowledge: and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burnt, and have not charity, it profiteth me nothing. Charity is patient, is kind: Charity envieth not, dealeth not perversely: it is not puffed up, it is not ambitious, seeketh not her

own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We now see through a glass in a dark manner, but then face to face. Now I know in part: but then I shall know even as I am known. And now there remain faith, hope, charity, these three: but the greatest of these is charity.

*The Gospel.* Luke xviii  
31. 43.

*AT that time:* Jesus took unto him the twelve, and said to them: Behold we go up to Jerusalem, and all things shall be accom-

lished which were written by the prophets concerning the Son of Man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon: and after they have scourged him they will put him to death, and the third day he shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, that when he drew nigh to Jericho, a certain blind man sat by the way-side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, Jesus, Son of David, have mercy on me. And they that went before rebuked him, that

he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing, commanded him to be brought to him. And when he was come near, he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight; thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

---

*The first Day of Lent,  
commonly called Ash-  
Wednesday.\**

*The Collect.*

GRANT, O Lord, that thy faithful may enter on this solemn fast with suitable piety, and go

---

\* The fast of Lent was instituted by the Church at a very early period, in memory of the 40 days fast of our divine Redeemer. The excellence of this institution does not consist in any distinction of meats, but in the virtues of humiliation, self-denial, and penance, which it engages the soul to exercise. Ash-Wednesday is so called from the ancient ecclesiastical ceremony of putting ashes on the foreheads of the faithful on this day, as an emblem of their entering on a course of penance, and to remind them, that as their bodies were formed from the dust, so into dust they shall return.



through it with unmo-  
lested devotion. Thro'.

*For the Epistle.* Joel ii.  
12. 19.

THUS saith the Lord:  
Be converted to me with  
all your heart, in fasting,  
in weeping, and in  
mourning. And rend  
your hearts, and not  
your garments, and turn  
to the Lord your God:  
for he is gracious and  
merciful, patient and  
rich in mercy, and ready  
to repent of the evil.  
Who knoweth but he  
will return, and forgive,  
and leave a blessing be-  
hind him, sacrifice and  
libation to the Lord thy  
God? Blow the trumpet  
in Sion, sanctify a fast,  
call a solemn assembly,  
gather together the peo-  
ple, sanctify the Church,  
assemble the ancients,  
gather together the little  
ones, and them that suck  
at the breasts: let the  
bridegroom go forth  
from his bed, and the  
bride out of the bride-  
chamber. Between the  
porch and the altar the  
priests the Lord's minis-  
ters shall weep, and  
shall say: Spare, O Lord,  
spare thy people, and  
give not thine inherit-  
ance to reproach, that  
the heathens should rule

over them. Why should  
they say among the na-  
tions: Where is their  
God? The Lord hath  
been zealous for his land,  
and hath spared his peo-  
ple. And the Lord an-  
swered and said to his  
people: Behold I will  
send you corn, and wine,  
and oil, you shall be fill-  
ed with them: and I  
will no more make you a  
reproach among the na-  
tions, saith the Lord Al-  
mighty.

*The Gospel.* Matt. vi.  
16. 21.

*At that time: Jesus said  
to his disciples: When  
you fast be not as the  
hypocrites, sad. For  
they disfigure their faces,  
that they may appear  
unto men to fast. Amen  
I say to you, that they  
have received their re-  
ward. But thou, when  
thou fastest, anoint thy  
head, and wash thy face:  
that thou appear not to  
men to fast, but to thy  
Father, who is in secret:  
and thy Father, who  
seeth in secret, will re-  
ward thee. Lay not up  
for yourselves treasures  
on earth: where the rust  
and moth consume, and  
where thieves break  
through and steal. But  
lay up for yourselves*

asures in heaven : where neither the rust nor moth doth consume, and where thieves do not break through and steal. For where thy treasure is, there is thy heart also.

*The first Sunday in Lent.*

*The Collect.*

O God, who purifiest thy Church by the yearly observation of Lent : grant, that what thy children endeavour to obtain of thee by abstinence, they may put in execution by good works. Thro'.

*The Epistle.* 2 Cor. vi.  
1. 10.

*Brethren :* We exhort you, that you receive not the grace of God in vain. For he saith : "In an acceptable time have I heard thee ; and in the day of salvation have I helped thee." Behold, now is the acceptable time : behold, now is the day of salvation. Giving no offence to any man, that our ministry be not blamed : but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prison, in

seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God : by the armour of justice on the right hand, and on the left : by honour, and dishonour : by evil report, and good report : as deceivers, and yet true : as unknown, and yet known : as dying, and behold we live : as chastised, and not killed : as sorrowful, yet always rejoicing : as needy, yet enriching many : as having nothing, and possessing all things.

*The Gospel.* Matt. iv.  
1. 11.

*At that time :* Jesus was led by the spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, he was afterwards hungry. And the tempter coming, said to him : If thou be the Son of God, command that these stones be made bread. But he answered and said : It is written, "Not by bread alone doth man live, but by every word that proceedeth out of the mouth

of God." Then the devil took him into the holy city, and set him upon the pinnacle of the temple, and said to him: If thou be the Son of God cast thyself down: for it is written: "He hath given his angels charge over thee, and on their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone." Jesus said to him, it is written again, "Thou shalt not tempt the Lord thy God." Again the devil took him up into a very high mountain, and shewed him all the kingdoms of the world, and the glory of them, and said to him: All these will I give thee, if thou wilt fall down and adore me. Then Jesus said to him: Begone, Satan, for it is written: "The Lord thy God thou shalt adore, and him only shalt thou serve." Then the devil left him; and behold angels came and ministered to him.

---

*The second Sunday in  
Lent.*

*The Collect.*

O God, who seest how

destitute we are of all strength, preserve us both within and without, that our bodies may be free from all adversity, and our souls purified from all evil thoughts. Thro'.

*The Epistle.* 1 Thess. iv.  
1. 7.

*Brethren:* We pray and beseech you in the Lord Jesus, that as you have received of us how you ought to walk and to please God, so also you would walk, that you may abound the more. For you know what commandments I have given to you by the Lord Jesus. For this is the will of God, your sanctification: that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour: not in the passion of lust, like the Gentiles that know not God: and that no man over-reach, nor deceive his brother in business, because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but unto sanctification.

*The Gospel.* Matt. xvii.  
1. 9.

*At that time:* Jesus taketh unto him Peter, and James, and John his brother, and bringeth them up into a high mountain apart. And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. Then Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him. And the disciples hearing fell upon their face, and were very much afraid. And Jesus came and touched them, and said to them: Arise, and be not afraid. And when they lifted up their eyes, they saw no man, but only Jesus. And as they came down from the mountain, Jesus charged

them, saying: Tell the vision to no man, till the Son of Man shall be risen from the dead.

---

*The third Sunday in Lent.*

*The Collect.*

BE attentive, we beseech thee, O Almighty God, to the prayers of thy servants: and stretch forth the arm of thy divine majesty in our defence. Thro'.

*The Epistle.* Ephes. v.  
1. 9.

*Brethren:* Be ye therefore followers of God, as most dear children: and walk in love, as Christ also loved us, and hath delivered himself for us, an oblation and sacrifice to God, for an odour of sweetness. But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints: nor obscenity, nor foolish talking, nor scurrility, which is to no purpose, but rather giving of thanks. For know ye this and understand, that no fornicator, or unclean, or covetous person (which is serving of idols) hath inheritance in the kingdom of Christ and of God. Let no man deceive

you with vain words. For because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light. For the fruit of the light is in all goodness, and justice, and truth.

*The Gospel.* Luke xi.  
14. 28.

*At that time:* Jesus was casting out a devil, and the same was dumb, and when he had cast out the devil, the dumb spoke: and the multitude were in admiration at it. But some of them said: he casteth out devils, by Beelzebub the prince of devils. And others tempting asked of him a sign from heaven. But he seeing their thoughts, said to them: Every kingdom divided against itself, shall be brought to desolation, and house upon house shall fall. And if Satan shall be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beel-

zebub: by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils: doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things which he possesseth are in peace. But if a stronger man than he come upon him and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with me, is against me; and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man cometh worse than the first. And it came to pass, as he spoke these things, a certain woman from the crowd lifting up



her voice, said to him : Blessed is the womb that bore thee, and the paps that gave thee suck. But he said : Yea rather, blessed are they who hear the word of God, and keep it.

---

*The fourth Sunday in Lent.*

*The Collect.*

GRANT, we beseech thee, Almighty God, that we, who are justly afflicted according to our demerits, may be relieved by thy comforting grace. Thro'.

*The Epistle.* Gal. iv.  
23. 31.

*Brethren :* It is written that Abraham had two sons, the one by a bond-woman, the other by a free-woman. But he who was by the bond-woman, was born according to the flesh : but he by the free-woman, was by promise. Which things are said by an allegory. For these are the two testaments. The one from Mount Sinai, engendering to bondage, which is Agar : for Sinai is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bond-

age with her children. But that Jerusalem which is above, is free ; which is our mother. For it is written : " Rejoice, thou barren, that bearest not : break forth and cry, thou that travailest not : for many are the children of the desolate, more than of her that hath a husband." Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh, persecuted him that was after the spirit ; even so it is now. But what saith the scripture ? " Cast out the bond-woman and her son : for the son of the bond-woman shall not be heir with the son of the free-woman." So then, brethren, we are not children of the bond-woman, but of the free : by the freedom wherewith Christ hath made us free.

*The Gospel.* John vi.  
1. 15.

*At that time :* Jesus went over the sea of Galilee, which is that of Tiberias : and a great multitude followed him, because they saw the miracles which he did on them that were diseas-

ed. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he saith to Philip: Whence shall we buy bread that these may eat? And this he said to try him: for he himself knew what he would do. Philip answered him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him: There is a boy here that hath five barley loaves and two small fishes; but what are they among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves: and when he had given thanks, he said to his

disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now these men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus, therefore, when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone.

---

*The fifth Sunday in Lent,  
called Passion Sunday.†*

*The Collect.*

MERCIFULLY look down on thy people, we beseech thee, O Almighty God, that by thy bounty and protection, they may be governed and guarded both in body and soul. Thro'.

*The Epistle.* Heb. ix.  
11. 15.

*Brethren:* Christ being

---

† It is called Passion-Sunday, because from this day to Easter, the Church in her office and ceremonies is wholly engaged in commemorating the Passion of Christ.

ome, an high priest of  
 he good things to come,  
 y a greater and more per-  
 ect tabernacle not made  
 ith hands, that is, not of  
 his creation : neither by  
 he blood of goats, or of  
 alves, but by his own  
 blood, entered once into  
 he Holies, having ob-  
 tained eternal redemp-  
 tion. For if the blood of  
 goats and of oxen, and  
 he ashes of an heifer  
 eing sprinkled, sanctify  
 uch as are defiled, to the  
 leaning of the flesh :  
 ow much more shall the  
 blood of Christ (who thro'  
 he Holy Ghost offered  
 himself without spot to  
 God) cleanse our consci-  
 ence from dead works to  
 ervice the living God? And  
 herefore he is the me-  
 liator of the new testa-  
 ment : that by means of  
 his death, for the re-  
 lempion of those trans-  
 gressions which were un-  
 der the former testa-  
 ment, they that are call-  
 ed may receive the pro-  
 mise of eternal inheri-  
 tance.

*The Gospel.* John viii.  
 46, 59.

*At that time :* Jesus  
 said to the multitude of  
 the Jews : which of you  
 shall convince me of  
 sin ? If I say the truth

to you, why do you not  
 believe me? He that is  
 of God, heareth the  
 words of God ; therefore  
 you hear them not, be-  
 cause you are not of God.  
 The Jews therefore an-  
 swered, and said to him :  
 Do not we say well that  
 thou art a Samaritan,  
 and hast a devil? Jesus  
 answered : I have not a  
 devil ; but I honour my  
 Father, and you have  
 dishonoured me. But I  
 seek not my own glory ;  
 there is one that seeketh  
 and judgeth. Amen,  
 amen, I say to you, if any  
 man keep my word, he  
 shall not see death for  
 ever. The Jews therefore  
 said: Now we know that  
 thou hast a devil. Abra-  
 ham is dead, and the pro-  
 phets ; and thou sayest :  
 If any man keep my  
 word, he shall not taste  
 death forever. Art thou  
 greater than our father  
 Abraham, who is dead ?  
 and the prophets are  
 dead. Whom dost thou  
 make thyself? Jesus an-  
 swered : If I glorify my-  
 self, my glory is nothing.  
 It is my Father that glo-  
 rifieth me, of whom you  
 say that he is your God.  
 And you have not known  
 him, but I know him.  
 And if I should say that  
 I know him not, I should

be like to you, a liar. But I know him, and keep his word. Abraham your father rejoiced that he might see my day: he saw it, and was glad. The Jews then said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am. Then they took up stones to cast at him. But Jesus hid himself, and went out of the temple.

*The sixth Sunday in Lent,  
called Palm-Sunday.\**

*The Collect.*

O Almighty and eternal God, who wouldst have our Saviour become man, and suffer on a cross, to give mankind an example of humility: mercifully grant, that we may improve by the example of his patience, and partake of his resurrection. Thro'.

*The Epistle.* Philip. ii.  
5. 11.

*Brethren*: Let this mind

be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God: but debased himself, taking the form of a servant, being made in the likeness of a servant, and in habit found as a man. He humbled himself, becoming obedient unto death; even to the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names: that in the name of Jesus every knee shall bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of the Father.

*The Gospel.* Matt xxvi.  
and xxvii.

*At that time*: Jesus said to his disciples: You know that after two days shall be the pasch, and the Son of Man shall be delivered up to be crucified. Then were gathered together the chief

---

\* Palm-Sunday is so called from a very ancient ecclesiastical practice of distributing blessed palms to the faithful on that day, in memory of the Jews strewing branches of palms before Jesus Christ, as he entered into Jerusalem a few days previous to his passion.



priests and ancients of the people into the court of the high priest, who was called Caiphas: and they consulted together, that by subtilty they might apprehend Jesus, and put him to death. But they said: Not on the festival day, lest perhaps there should be a tumult amongst the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? for she has wrought a good work upon me. For the poor you have always with you, but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also

which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought an opportunity to betray him. And on the first day of the Azymes the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said: Go ye into the city to a certain man, and say to him: The Master saith my time is near at hand, I will keep the pasch at thy house with my disciples. And the disciples did as Jesus appointed to them, and they prepared the pasch. Now when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said: Amen, I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering, said: He that dip-



peth his hand with me in the dish, he shall betray me. The Son of Man indeed goeth, as it is written of him; but wo to that man, by whom the Son of Man shall be betrayed. It were better for him, if that man had not been born. And Judas, that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke; and gave to his disciples, and said: Take ye, and eat: This is my body. And taking the chalice he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many for the remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father. And a hymn being said, they went out into mount Olivet. Then Jesus said to them: All you shall be scandalized in me this night. For it is written: "I will strike the shepherd, and the sheep of the flock shall

be dispersed." But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. And Jesus said to him: Amen, I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani; and he said to his disciples: Sit you here, till I go yonder, and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them: My soul is sorrowful even unto death; stay you here and watch with me. And going a little further, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as thou wilt. And he cometh to his disciples and findeth them asleep, and he saith

o Peter: What! could you not watch one hour with me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time he went, and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again, and findeth them asleep; for their eyes were heavy. And leaving them, he went again; and he prayed the third time, saying the self-same words. Then he cometh to his disciples, and saith to them: Sleep ye now, and take your rest: behold the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray me. As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold

him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him. And Jesus said to him: Friend, whereto art thou come? Then they came up and laid hands on Jesus, and held him. And behold one of them that were with Jesus, stretching forth his hand, drew his sword; and striking the servant of the high priest cut off his ear. Then Jesus said to him: Put up again thy sword into its place; for all that take the sword, shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me more than twelve legions of angels? How then shall the scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitude: You are come out as it were to a robber, with swords and clubs, to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled. But they

holding Jesus, led him to Caiphas the high-priest, where the scribes and the ancients were assembled. And Peter followed him afar off, even to the court of the high-priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death; and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses, and they said: This man said: I am able to destroy the temple of God, and after three days to rebuild it. And the high-priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high-priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of Man sitting on the right-hand of the power of God, and

coming in the clouds of heaven. Then the high-priest rent his garments saying: He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy: what think you? But they answering said: He is guilty of death. Then did they spit in his face, and buffed him, and others struck his face with the palm of their hands, saying: Prophecy unto us, O Christ; who is he that struck thee? But Peter sat without in the court and there came to him: a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know no what thou sayest. And as he went out of the gate, another maid saw him, and saith to them that were there: This man also was with Jesus of Nazareth. And again he denieth with an oath: That I know not this man. And after a little while they came that stood by, and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began

to curse and swear that he knew not the man. And immediately the cock crew. And Peter remembered the words of Jesus which he had said: Before the cock crow, thou shalt deny me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate the governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned, in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple, he departed, and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together,

they bought with them the potter's field, to be a burying place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: "And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me." And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it. And when he was accused by the chief priests and ancients he answered nothing. Then Pilate saith to him: Dost thou not hear how great testimonies they alledge against thee? And he answered him to never a word; so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was



called Barabbas. They therefore being gathered together, Pilate said : Whom will you that I release to you, Barabbas, or Jesus that is called Christ ? For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying : Have thou nothing to do with that just man. For I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them : Whether will you of the two to be released unto you ? But they said Barabbas. Pilate saith to them : What shall I do then with Jesus that is called Christ ? They say all : Let him be crucified. The governor said to them : Why, what evil hath he done ? But they cried out the more, saying : Let him be crucified. And Pilate seeing that he prevailed nothing ; but rather a tumult was made ; taking water he washed his hands before the people, saying : I am innocent

of the blood of this just man : look you to it. And the whole people answering, said : His blood be upon us, and upon our children. Then he released to them Barabbas : and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band ; and stripping him, they put a scarlet cloak about him. And plating a crown of thorns, they put it upon his head, and a reed in his right-hand. And bowing the knee before him, they mocked him, saying : Hail, king of the Jews. And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him, and put on his own garments, and led him away to crucify him. And going out they met a man of Cyrene, named Simon : him they forced to take up the cross. And they came to a place which is called Golgotha, which is the place of Calvary. And they gave him wine to drink, mingled with gall. And



when he had tasted, he would not drink. And after they had crucified him, they divided his garments, casting lots : that it might be fulfilled which was spoken by the prophet, saying : ' They divided my garments among them ; and upon my vesture they cast lots : ' and they sat and watched him. And they put over his head his cause written : **THIS IS JESUS THE KING OF THE JEWS.** Then were crucified with him two thieves ; one on the right hand, and one on the left. And they that passed by blasphemed him, wagging their heads, and saying : Vah, thou that destroyest the temple of God, and in three days dost rebuild it, save thy own self : if thou be the Son of God, come down from the cross. In like manner also the chief priests, with the scribes and ancients, mocking, said : He saved others ; himself he cannot save : if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God : let him now deliver him, if he

will have him : for he said : I am the Son of God. And the self same thing the thieves also that were crucified with him, reproached him with. Now from the sixth hour there was a darkness over the whole earth, until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying : Eli, Eli, lamma sabachthani ? that is, " My God, my God, why hast thou forsaken me ? " And some that stood there and heard, said : This man calleth for Elias. And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the others said : Let us see whether Elias will come and deliver him. And Jesus again crying with a loud voice, yielded up the ghost. And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened ; and many bodies of the saints that had slept arose. And coming out of the tombs

after his resurrection, came into the holy city and appeared to many. Now the centurion, and they that were with him, watching Jesus, having seen the earthquake, and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off who had followed Jesus from Galilee, ministering unto him: among whom were Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary

Magdalen, and the other Mary sitting over against the sepulchre.

And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come and steal him away, and say to the people he is risen from the dead: and the last error shall be worse than the first. Pilate said to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

---

*Monday before Easter, or  
in Holy Week.*

*The Collect.*

GRANT, we beseech thee, O Almighty God that we, who thro' our weakness faint under so many adversities, ma

recover by the passion of  
my only begotten Son.  
Who with thee and the  
holy Ghost liveth, &c.

*For the Epistle.* Isaias  
1. 5. 10.

*In those days :* Isaias  
said : The Lord God hath  
opened my ear, and I do  
not resist : I have not  
turned one back. I have given  
my body to the strikers,  
and my cheeks to them  
that plucked them : I  
have not turned away  
my face from them that  
rebuked me, and spit  
upon me. The Lord God  
is my helper, therefore  
am I not confounded.  
He that is near justifieth  
me, who will contend  
with me? let us stand  
together. Who is my  
adversary? let him come  
near to me. Behold the  
Lord God is my helper :  
who is he that shall con-  
demn me? Lo, they shall  
all be destroyed as a gar-  
ment, the moth shall  
eat them up. Who is  
there among you that  
feareth the Lord, that  
heareth the voice of his  
servant, that hath walk-  
ed in darkness, and hath  
no light? let him hope  
in the name of the Lord,  
and lean upon his  
God.

*The Gospel.* John xii.

1. 9.

Now Jesus, six days be-  
fore the pasch, came to  
Bethania, where Laza-  
rus had been dead, whom  
Jesus raised to life. And  
they made him a supper  
there : and Martha serv-  
ed, but Lazarus was one  
of them that were at ta-  
ble with him. Mary  
therefore took a pound  
of ointment of right  
spikenard, of great price,  
and anointed the feet of  
Jesus, and wiped his feet  
with her hair : and the  
house was filled with the  
odour of the ointment.  
Then one of his disci-  
ples, Judas Iscariot, he  
that was about to betray  
him, said : Why was not  
this ointment sold for  
three hundred pence,  
and given to the poor?  
Now he said this, not  
because he cared for the  
poor, but because he  
was a thief, and having  
the purse, carried what  
was put therein. But  
Jesus said : Let her  
alone, that she may keep  
it against the day of my  
burial. For the poor  
you have always with  
you, but me you have  
not always. A great  
multitude therefore of  
the Jews knew that he  
was there ; and they

came, not for Jesus's sake only, but that they might see Lazarus, whom he had raised from the dead.

---

*Tuesday before Easter, or  
in Holy Week.*

*The Collect.*

O ALMIGHTY and everlasting God, grant that we may so celebrate the mysteries of our Lord's passion, as to obtain thy pardon. Thro'.

*For the Epistle.* Jer. xi.  
18. 20.

*In those days :* Jeremias said: Thou, O Lord, hast shewn it to me, and I have known : then thou shewedst me their doings. And I was as a meek lamb, that is carried to be a victim : and I knew not that they had devised counsels against me, saying: Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more. But thou, O Lord of Sabaoth, who judgest justly, and triest the reins and the heart, let me see thy revenge on them: for to thee I have revealed my cause.

*The Gospel.* Mark xv.  
42. 46.

AND when evening was now come, (because it was the Parasceve, that is, the day before the Sabbath) Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewn out of a rock, and he rolled a stone to the door of the sepulchre.

---

*Wednesday before Easter,  
or in Holy Week.*

*The Collect.*

GRANT, we beseech thee, O Almighty God, that we, who continually are punished for our excesses, may be delivered by the passion of thy only begotten Son. Who, &c.



*For the Epistle.* Isaias

Ixii. 11. Ixiii. 1. 7.

*Thus saith the Lord God:*

Tell the daughter of Sion: Behold thy Saviour cometh, behold his reward is with him, and his work before him. And they shall call them the holy people, the redeemed of the Lord. But thou shalt be called, a city sought after, and not forsaken. Who is it that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength? I, that speak justice, and am a defender to save. Why then is thy apparel red; and thy garments like them that tread in the wine-press? I have trodden the wine-press alone, and of the Gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained my apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked about, and there was

none to help; I sought, and there was none to give aid: and my own arm hath saved me, and my indignation itself hath helped me. And I have trodden down the people in my wrath, and made them drunk in my indignation, and have brought down their strength to the earth. I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord hath bestowed on us.

*The Gospel.* Luke xxiii.  
50. 53.

AND behold there was a man named Joseph, who was a counsellor, a good and just man (the same had not consented to their counsel and doings) of Arimathea, a city of Judea, who also himself looked for the kingdom of God. This man went to Pilate and begged the body of Jesus. And taking him down he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.



*Thursday before Easter,  
or Maundy-Thursday.\**

*The Collect.*

O GOD, from whom both Judas received the punishment of his sins, and the thief the reward of his confession: grant us the effect of thy mercy; that as our Lord Jesus Christ, at the time of his passion, bestowed on both different rewards according to their merits, so, having destroyed the old man in us, he may give us grace to rise again with him. Who liveth.

*The Epistle.* 1 Cor. xi.  
20. 32.

*Brethren:* When you come therefore together into one place, is it not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry, and another is drunk. What, have you not houses to eat and drink in? Or despise ye the Church of God;

and put them to shame that have not? What shall I say to you? Do praise you? In this praise you not. For have received of the Lord that which also delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread and giving thanks, broke and said: TAKE YE AND EAT: THIS IS MY BODY WHICH SHALL BE DELIVERED FOR YOU: THIS DO FOR THE COMMEMORATION OF ME. In like manner also the Chalice after he had supped saying: THIS CHALICE OF THE NEW TESTAMENT IS MY BLOOD: THIS DO YE ALSO OFTEN AS YE SHALL DRINK IT, FOR THE COMMEMORATION OF ME. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until he come. Wherefore whosoever shall eat this bread, and drink the chalice of the Lord un-

\* Probably a corruption of Maun-day. Maun was a very ancient North British word, expressing the superlative degree. It was in consequence of the great and essential benefit done to mankind on this day, by the institution of the holy sacrament of the Eucharist, that this Thursday received from our Christian ancestors the appellation of Great Thursday or Thursday per excellence.

unworthily, shall be guilty of the body and blood of the Lord. But let a man love himself, and so let him eat of that bread, and drink of that chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord: that we be not condemned with this world.

*The Gospel.* John xiii.

1. 15.

BEFORE the festival day of the pasch, Jesus knowing that his hour was come that he should pass out of this world to his Father: having loved his own who were in the world, he loved them to the end. And when supper was done, (the devil having now put it into the heart of Judas, the son of Simon, the Iscariot, to betray him) knowing that the Father had given him all things into his hands, and that

he came from God, and goeth to God: he riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. After that he putteth water into a bason, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded. He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet? Jesus answered, and said to him: What I do thou knowest not now, but thou shalt know hereafter. Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part in me. Simon Peter saith to him: Lord, not only my feet, but also my hands and my head. Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would betray him; therefore he said: You are not all clean. Then, after he had washed their feet, and taken his garments, being set down

again, he said to them: Know you what I have done to you? You call me Master, and Lord; and you say well, for so I am. If then I being your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so do you also.

---

*Good-Friday.*

*For the Epistle. Exod. xii.*  
1. 11.

*In those days:* The Lord said to Moses and Aaron in the land of Egypt: this month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be

enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also he shall kill a kid. And you shall keep it unto the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side posts, and on the upper door posts of the houses: wherein they shall eat it. And they shall eat that night the flesh roasted on the fire, and unleavened bread, with wild lettuce. You shall not eat thereof any thing raw nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until morning. If there be any thing left you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet holding staves in your hands, and you shall eat in haste: for it is the Phase (that is the passage) of the Lord.

*The Gospel.* John xviii.  
and xix.

*At that time:* Jesus went with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples. Now Judas also, who betrayed him, knew the place: because Jesus had often resorted thither together with his disciples. Judas therefore having received a band of soldiers, and servants from the chief priests and Pharisees, cometh hither with lanterns, and torches, and weapons. Jesus therefore knowing all things that should come upon him, went forth, and said to them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas also, who betrayed him, stood with them. As soon then as he had said to them: I am he: they went backwards, and fell to the ground. Again therefore he asked them: Whom seek ye: And they said: Jesus of Nazareth. Jesus answered: I have told you, that I am he. If therefore you seek me,

let these go their way. That the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one. Then Simon Peter having a sword drew it; and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus then said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it. Then the band, and the tribune, and the servants of the Jews took Jesus, and they bound him: And they led him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given that counsel to the Jews: That it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore



who was known to the high priest, went out, and spoke to the portress, and brought in Peter. And the maid that was portress, saith to Peter: Art thou not also one of this man's disciples: He saith: I am not. Now the servants and officers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing and warming himself. The high priest then asked Jesus of his disciples and of his doctrine. Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why asketh thou me? ask them who have heard what I have spoken unto them: behold they know what things I have said. And when he had said these things, one of the officers standing by, gave Jesus a blow, saying: Answerest thou the high priest so? Jesus answered him: If I have spoken evil, give testimony of the evil: but if well, why strikest thou

me? And Annas sent him bound to Caiphas the high priest. And Simon Peter was standing, and warming himself. They said therefore to him: Art thou not also one of his disciples? He denied it, and said: I am not. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: Did not I see thee in the garden with him? Then Peter again denied: and immediately the cock crew. Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went now into the hall, that they might not be defiled but that they might eat the pasch. Pilate therefore went out to them and said: What accusation bring you against this man? They answered and said to him: I he were not a malefactor we would not have delivered him up to thee. Pilate then said to them: Take you him, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be



fulfilled which he said, signifying what death he should die: Pilate therefore went into the hall again, and called Jesus and said to him: Art thou the king of the Jews. Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew. Thy own nation and the chief priests have delivered thee up to me: what hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest, that I am a king. For this was I born, and for this I came into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice. Pilate saith to him: What is truth? And when he had said this, he went out again to the Jews, and said to them: I find no cause in him. But you have a custom that I should release one

unto you at the pasch: will you therefore that I release unto you the king of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber. Then therefore Pilate took Jesus, and scourged him. And the soldiers plating a crown of thorns, put it upon his head: and they put on him a purple garment. And they came to him, and said: Hail, king of the Jews: and they gave him blows. Pilate therefore went forth again, and saith: Behold I bring him forth unto you, that you may know that I find no cause in him. (Jesus therefore came forth bearing the crown of thorns, and the purple garment.) And he saith to them: Behold the man. When the chief priests therefore and the officers had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him: for I find no fault in him. The Jews answered him: We have a law; and according to that law he ought to die, because he made himself the Son of God. When Pilate therefore

had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate therefore saith to him: Speakest thou not to me? Knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee, hath the greater sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. Now when Pilate had heard these words, he brought Jesus forth: and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was the parascève of the pasch, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with him, away with him, crucify

him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cæsar. Then therefore he delivered him to them to be crucified. And they took Jesus, and led him forth. And bearing his own cross he went forth to that place which is called Calvary, but in Hebrew Golgotha. Where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also: and put it upon the cross. And the writing was JESUS OF NAZARETH, THE KING OF THE JEWS. This title therefore many of the Jews did read: because the place where Jesus was crucified, was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered: What I have written, I have written. Then the soldiers, when they had crucified him, took his garments (and they made four parts:

to every soldier a part) and also his coat. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it whose it shall be: that the scripture might be fulfilled which saith: "They have parted my garments among them; and upon my vesture they have cast lots." And the soldiers indeed did these things. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen his mother, and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son. After that he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own. Afterwards Jesus knowing all things were now accomplished, that the scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to his mouth. Jesus there-

fore when he had taken the vinegar, said: It is consummated. And bowing his head, he gave up the ghost. Then the Jews (because it was the parascève) that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath-day) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him. But after they came to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true. And he knoweth that he saith true; that you also may believe. For these things were done that the scripture might be fulfilled: "You shall not break a bone of him." And again another scripture saith: "They shall look on him whom they pierced."

And after these things

Joseph of Arimathea (because he was a disciple of Jesus, but secretly, for fear of the Jews) besought Pilate that he might take the body of Jesus. And Pilate gave him leave. He came therefore and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about one hundred pound weight. They took therefore the body of Jesus, and wound it in linen cloths with the spices, as the manner of the Jews is to bury. Now there was in the place, where he was crucified, a garden: and in the garden a new sepulchre, wherein no man had yet been laid. There therefore, because of the pasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

---

*Saturday before Easter,  
or Holy Saturday.*

*The Collect.*

O God, who enlightenest this most sacred night by the glory of the resurrection of the Lord; preserve in the new offspring of thy family the

spirit of adoption thou hast given them; that, being renewed in body and soul, they may serve thee with purity of heart. Thro'.

*The Epistle. Colos. iii.*

1. 4.

*Brethren:* If you be risen with Christ, seek the things that are above; where Christ is sitting at the right-hand of God: mind the things that are above, not the things that are on earth. For you are dead; and your life is hid with Christ in God. When Christ shall appear, who is your life; then you also shall appear with him in glory. Alleluia. Alleluia, Alleluia.

*The Gospel. Matt. xxviii*

1. 7.

IN the end of the Sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen, and the other Mary, to the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven; and coming rolled back the stone and sat upon it: and his countenance was a lightning, and his rai



ment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the angel answering, said to the women: Fear not you; for know that you seek Jesus that was crucified. He is not here, for he is risen as he said. Come, and see the place where he Lord was laid. And going quickly, tell ye his disciples that he is risen; and behold he will go before you into Galilee: there you shall see him. So I have foretold it to you.

*Easter-Day.*

*The Collect.*

O God, who, on this day, by thy only begotten Son's victory over death, didst open for us a passage to eternity; grant that our prayers, which thy preventing grace inspireth, may, by thy help, become effectual. Thro'.

*The Epistle. 1 Cor. v.  
7. 8.*

*Brethren:* Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our pasch is sa-

crificed. Therefore let us feast not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

*The Gospel. Mark xvi.*

1. 7.

*At that time:* Mary Magdalen, and Mary the mother of James and Salome, brought sweet spices, that coming they might anoint Jesus. And very early in the morning the first day of the week, they came to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side clothed with a white robe: and they were astonished. Who saith to them: Be not affrighted: you seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him. But go, tell his disciples, and Peter, that he goeth before



you into Galilee: there you shall see him, as he told you.

*Monday in Easter-Week.*

*The Collect.*

O God, who by the mystery of the paschal solemnity, has bestowed remedies on the world; continue, we beseech thee, thy heavenly blessings on thy people, that they may deserve to obtain perfect liberty, and advance towards eternal life. Thro'.

*For the Epistle. Acts x.  
37. 43.*

*In those days: Peter standing up in the midst of the people said: You know the word that hath been published thro' all Judea, for it began from Galilee, after the baptism which John preached: Jesus of Nazareth, how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him. And we are witnesses of all things that he did in the land of the Jews and*

*in Jerusalem, whom they killed, hanging him upon a tree. Him God raised up the third day, and gave him to be made manifest. Not to all the people, but to witnesses pre-ordained by God even to us, who did eat and drink with him after he rose again from the dead. And he commanded us to preach to the people, and to testify that it was he who was appointed by God to be judge of the living and the dead. To him all the prophets give testimony, that through his name all receive remission of sins, who believe in him.*

*The Gospel. Luke xxi  
13. 35.*

*At that time: Two of the disciples of Jesus went the same day to a town which was six furlongs from Jerusalem, named Emmaus. As they talked together, all these things which had happened, and which were about to come to pass, that when they talked and reasoned with each other, Jesus himself also drew near, and went with them. But their eyes were held*

at they should not know him. And he said to them: What are these scourges that you hold one with another as you talk, and are sad? And one of them whose name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom he said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people. And how our chief priests and rulers delivered him to be condemned to death, and crucified. But we hoped that it was he that should have redeemed Israel: and now, besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company affrighted us, who before it was light were at the sepulchre. And not finding his body, came, saying that they had also seen a vision of angels, who said that he is alive. And some of our people went to the sepulchre: and found it so as the

women had said, but him they found not. Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken. Ought not Christ to have suffered these things, and so to enter into his glory? And beginning at Moses and all the prophets, he expounded to them in all the scriptures the things that were concerning him. And they drew nigh to the town whither they were going: and he made as though he would go farther. But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them. And it came to pass, while he was at table with them, he took bread: and blessed and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to the other: Was not our heart burning within us, whilst he spoke in the way, and opened to us the scriptures? And rising up the same hour they went back to Jerusalem:

and they found the eleven gathered together, and those that were with them, saying: The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way: and how they knew him in the breaking of bread.

---

*Tuesday in Easter-Week.*

*The Collect.*

O God, who by a new increase doth continually enlarge thy Church: grant that thy servants may manifest in their lives the sacraments they have received with faith. Thro'.

*For the Epistle.* Acts xiii.  
26. 33.

*In those days:* Paul standing up, and with his hand bespeaking silence, said: Brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent. For they that inhabit Jerusalem, and the rulers thereof, not knowing him, nor the voices of the prophets, which are read every Sabbath, judging him have ful-

filled them, and finding no cause of death in him, they desired of Pilate, that they might kill him. And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre. But God raised him up from the dead the third day: and he was seen for many days by them who came up with him from Galilee to Jerusalem, who to this present are his witnesses to the people. And we declare unto you that the promise which was made to our fathers, this same God hath fulfilled to our children, raising up Jesus Christ our Lord.

*The Gospel.* Luke xxiv  
36. 47.

*At that time:* Jesus stood in the midst of his disciples, and said to them, Peace be to you: it is I, fear not. But they being troubled and affrighted, supposed they saw a spirit. And he said to them: Why are you troubled, and why do thoughts arise in your hearts? See my hands and my feet, that it is myself: handle me and see: for a spirit hath no

fish and bones, as you see me to have. And when he had said this, he shewed them his hands and his feet. But while they yet believed not, and wondered for joy, he said: Have you here any thing to eat? and they offered him a piece of broiled fish, and a honey comb. And when he had eaten before them, taking the remains he gave to them. And he said to them: These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then he opened their understanding, that they might understand the scriptures. And he said to them: Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day: and that penance and remission of sins should be preached in his name unto all nations.

*The first Sunday after  
Easter.*

*The Collect.*

GRANT, we beseech thee, Almighty God, that we, who have celebrated the solemnity of Easter, may, by the assistance of thy divine grace, ever make the effects thereof manifest in our lives and actions. Thro'.

*The Epistle.* 1 John v.  
4. 9.

*Dearly beloved:* Whatsoever is born of God, overcometh the world: and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the spirit which testifieth, that Christ is the truth. For there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth: the

spirit, the water, and the blood, and these three are one. If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God which is greater, because he hath testified of his Son. He that believeth in the Son of God, hath the testimony of God in himself.

*The Gospel.* John xx.  
19. 31.

*At that time:* When it was late that same day, being the same day of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when he had said this he shewed them his hands and his side. The disciples therefore were glad when they saw the Lord. And he said to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost: whose sins ye shall forgive, they are

forgiven them: and whose *sins* ye shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hands into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then he said to Thomas: Put in thy fingers hither, and see my hands, and bring hither thy hand, and put it into my side, and be not faithless, but believing. Thomas answered and said to him: My Lord and my God! Jesus saith to him: Because thou hast seen me Thomas, thou hast believed: blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of his disciples



which are not written in his book. But these are written that you may believe that Jesus is the Christ the Son of God : and that believing you may have life in his name.

we being dead to sin, should live to justice : by whose stripes you were healed. For you were as sheep going astray : but you are now converted to the shepherd and bishop of your souls.

*The second Sunday after Easter.*

*The Collect.*

O God, who, by the humiliation of thy Son, hast raised up the fallen world : grant to thy people perpetual joy : that they, whom thou hast delivered from the danger of everlasting death, may arrive at eternal happiness. Thro'.

*The Epistle.* 1 Peter ii. 21. 25.

*Dearly beloved :* Christ also suffered for us, leaving you an example that you should follow his steps. *Who did no sin, neither was guile found in his mouth.* Who, when he was reviled, did not revile : when he suffered, he threatened not ; but delivered himself to him that judged him unjustly : who his own self bore our sins in his body upon the tree : that

*The Gospel.* John x. 11. 16.

*At that time :* Jesus said to the Pharisees : I am the good shepherd : the good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth, and the wolf catcheth, and scattereth the sheep : and the hireling flieth, because he is a hireling ; and he hath no care for the sheep. I am the good shepherd ; and I know mine, and mine know me. As the Father knoweth me, and I know the Father : and I lay down my life for my sheep. And other sheep I have, that are not of this fold : them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

*The third Sunday after  
Easter.*

*The Collect.*

O GOD, who shewest the light of thy truth to such as go astray, that they may return to the way of righteousness: grant that all, who profess the christian name, may forsake whatever is contrary to that profession, and closely pursue what is agreeable to it. Thro'.

*The Epistle.* 1 Peter ii.  
11. 19.

*Dearly beloved:* I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul, having your conversation good among the Gentiles; that whereas they speak against you as evil doers, they may by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake: whether it be to the king, as excelling: or to governors as sent by him for the punishment of evil doers, and for the praise of the good: for so is the will

of God, that by doing well you may put to silence the ignorance of foolish men: as free, and not. as making liberty a cloak for naughtiness, but as the servants of God. Honour all men: love the brotherhood: fear God: honour the king. Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thanks worthy in Jesus Christ our Lord.

*The Gospel.* John vi.  
16. 22.

*At that time: Jesus said to his disciples:* A little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father. Then some of his disciples said one to another: What is this that he saith to us? A little while, and you shall not see me: and again a little while, and you shall see me, and, because I go to the Father? They said therefore: What is this that he saith? A little while? we know not what he speaketh. And Jesus knew that they had a mind to ask him; and

he said to them: Of his do you enquire among yourselves, because I said: A little while, and you shall not see me: and again a little while, and you shall see me. Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you.

---

*The fourth Sunday after Easter.*

*The Collect.*

O God, who makest the faithful to be of one mind: grant that thy people may love what thou commandest, and desire what thou promisest; that, amidst

the uncertainties of this world, we may place our affections where there are true joys. Thro'.

*The Epistle.* James i.  
17. 21.

*Dearly beloved:* Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures. You know, my dearest brethren. And let every man be swift to hear; but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

*The Gospel.* John xvi.  
5. 15.

*At that time: Jesus said to his disciples:* I go to him that sent me; and none of you asketh me: Whither goest thou? But

because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin: because they believed not in me. And of justice: because I go to the Father; and you shall see me no longer. And of judgment: because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of Truth, is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak: and the things that are to come he shall shew you. He shall glorify me; because he shall receive of mine, and shall shew it you.

---

*The fifth Sunday after Easter.*

*The Collect.*

O GOD, from whom all that is good proceeds: grant that thy people, by thy inspiration, may resolve on what is right, and by thy direction put it in practice. Thro'.

*The Epistle.* James i.  
22. 27.

*Dearly beloved:* Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass. For he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work; this man shall be blessed in his deed. And if any man think himself religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. *Religion* clean and undefiled before God and the Father

this, to visit the fatherless and the widows in their tribulation : and to keep one's self unsupported from the world.

*The Gospel.* John xvi.  
23. 30.

*At that time :* Jesus said to his disciples : Amen, men, I say to you : if you ask the Father any thing in my name, he will give it to you. Hitherto you have not asked any thing in my name. Ask, and you shall receive, that your joy may be full. These things I have spoken to you in proverbs. The Father cometh when I will no more speak to you in proverbs, but will shew you plainly of the Father. In that day you shall ask in my name : and I say not to you, that I will ask the Father for you. For the Father loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world : again I leave the world, and I go to the Father. His disciples say to him : Behold now thou speakest plainly, and speakest no proverb. Now we know

that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou camest forth from God.

*The Ascension-Day.*

*The Collect.*

GRANT, we beseech thee, O Almighty God, that we, who believe that thy only Son, our Redeemer, ascended this day into heaven, may also have our hearts fixed on heavenly things. Thro' the same.

*For the Epistle.* Acts i.  
1. 11.

THE former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. To whom also he shewed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God. And eating together with them, he commanded them, that they should not depart from Jerusalem, but should wait for the pro-



mise of the Father, which you have heard (saith he) by my mouth: for John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence. They therefore who were come together asked him, saying: Lord, wilt thou at this time restore again the kingdom of Israel? But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power; but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. And when he had finished these things, while they looked on, he was raised up: and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them in white garments. Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come as you have seen him going into heaven.

*The Gospel.* Mark xvi  
14. 20.

*At that time:* Jesus appeared to the eleven as they were at table; and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again. And he said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned. And the signs shall follow them that believe: in my name they shall cast out devils: they shall speak with new tongue; they shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth at the right hand of God. But he that is going preached everywhere: the Lord working withal, and confirming the word with signs that followed.

*The Sunday after Ascension-Day.*

*The Collect.*

O ALMIGHTY and eternal God, inspire thy servants with true devotion, and grant we may serve thy divine Majesty with sincere hearts. Thro'.

*The Epistle.* 1 Pet. iv. 7.

*Most dearly beloved:* Be prudent, and watch in prayers. But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins. Using hospitality one to another without murmuring. As every man hath received grace, ministering the same one to another: as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth: that in all things God may be honoured thro' Jesus Christ: to whom is glory and empire for ever and ever. Amen.

*The Gospel.* John xv.  
26. xvi. 1. 4.

*At that time:* Jesus said

to his disciples: When the Paraclete cometh whom I will send you from the Father, the Spirit of Truth, who proceedeth from the Father, he shall give testimony of me: and you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea the hour cometh, that whosoever killeth you, will think that he doth a service to God. And these things they will do to you, because they have not known the Father nor me. But these things I have told you, that when the hour of them shall come, you may remember that I told you of them.

---

*Whit-Sunday, or Pentecost.\**

*The Collect.*

O God, who, by the light of the Holy Ghost, didst this day instruct the hearts of the faithful: grant, by the direction of the same Holy Spirit, that we may re-

---

\* Anciently the newly baptized Christians appeared on this day in their white baptismal dress, and it was therefore called Whit or White Sunday. Pentecost signifies the *fiftieth day* after Easter.

lish what is right, and always enjoy his consolation. Thro'—in the unity of the same, &c.

*For the Epistle.* Acts ii.  
1. 11.

WHEN the days of Pentecost were accomplished, they were all together in one place: and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost, and they began to speak with divers tongues according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard him speak in his own tongue. And they were all amazed and wondered, saying: Behold, are not all these, that speak, Galileans, and how have we

heard, every man our own tongue wherein we were born? Parthians and Medes, and Elamites, and inhabitant of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia, and Pamphylia, Egypt and the parts of Lybia about Cyrene, and strangers of Rome. Jews also and Proselytes, Cretes and Arabians: we have heard them speak in our own tongues the wonderful works of God.

*The Gospel.* John xiv  
23. 31.

*At that time:* Jesus said to his disciples: any one love me, he will keep my word, and the Father will love him, and we will come to him, and will make our abode with him: he that loveth me not, keepeth not my words. And the work which you have heard, not mine: but the Father's who sent me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have

said to you. Peace I leave with you, my peace I give to you: not as the world giveth, do I give to you. Let not your heart be troubled, nor let it be afraid. You have heard that I have said to you: I go away and I come again to you. If you loved me you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in me he hath not any thing. But that the world may know that I love the Father: and as the Father hath given me commandment, so do I.

---

*Monday in Whitsun Week.*

*The Collect.*

O GOD, who didst give the Holy Ghost to thy apostles, hear the prayers of thy people, that they may enjoy a happy peace, who, by thy grace,

have received the gift of true faith. Thro'.

*For the Epistle. Acts x.  
42. 48.*

*In those days: Peter opening his mouth, said: Brethren, the Lord commanded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead. To him all the prophets give testimony, that thro' his name all receive remission of sins, who believe in him. While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word. And the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also. For they heard them speaking with tongues, and magnifying God. Then Peter answered: Can any man forbid water, that these men should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus Christ.*

K



*The Gospel.* John iii. 16.

*At that time: Jesus said to Nicodemus:* God so loved the world, as to give his only begotten Son; that whosoever believeth in him may not perish, but may have life everlasting. For God sent not his Son into the world, to judge the world, but that the world may be saved by him. He that believeth in him, is not judged. But he that doth not believe, is already judged: because he believeth not in the name of the only begotten Son of God. And this is the judgment: because the light is come into the world, and men loved darkness rather than light: for their works were evil. For every one that doth evil hateth the light, and cometh not to the light, that their works may not be reprov'd. But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God.

---

*Tuesday in Whitsun Week.*

*The Collect.*

ASSIST us, O Lord, we

beseech thee, with the power of thy holy spirit that our hearts may be purified, according to thy mercy, and we defended from all adversities Thro'.

*For the Epistle.* Acts viii. 14. 17.

*In those days:* When the apostles that were in Jerusalem, had heard that Samaria had received the word of God: they sent unto them Peter and John. Who when they were come, prayed for them, that they might receive the Holy Ghost. For he was not as yet come upon any of them, but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost.

*The Gospel.* John x. 1. 10.

*At that time:* Jesus said to the Pharisees, Amen, amen, I say unto you: he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and robber. But he that entereth in by the door



he shepherd of the sheep. To him the porter openeth, and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers. This proverb Jesus spoke to them. But they understood not what he was speaking to them. Jesus therefore said to them again: Amen, amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers, and the sheep heard them not. I am the door. By me if any man enter in, he shall be saved: and he shall go in, and go out, and shall find pastures. The thief cometh not, but for to steal, and to kill, and to destroy. I am come

that they may have life, and may have it more abundantly.

---

*First Sunday after Pentecost, or Trinity Sunday.\**

*The Collect.*

O ALMIGHTY and everlasting God, who hast granted thy servants, in the confession of the true faith, to acknowledge the glory of an Eternal Trinity, and in the power of majesty, to adore an Unity: we beseech thee that, by the strength of this faith, we may be defended from all adversity. Thro'.

*The Epistle.* Rom. xi.  
33. 36.

O THE depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways? For who hath known the mind of the Lord? Or who hath been his counsellor? Or who

---

\* Each day, and particularly each Sunday of the year, is dedicated to the honour of the sacred Trinity. But as on this day the Church in her office makes a special commemoration of the mystery, so it has been distinguished by the name of Trinity Sunday.

hath first given to him, and recompense shall be made him? For of him, and by him, and in him are all things: to him be glory for ever. Amen.

*The Gospel.* Matt. xxviii.  
18. 20.

*At that time:* Jesus said to his disciples: All power is given to me in heaven and in earth. Go ye therefore and teach all nations: BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world.

*Corpus Christi Day.\**

*The Collect.*

O God, who, in this wonderful sacrament, hast left us a perpetual memorial of thy Passion: grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that in our souls we may always be sensible of the fruit

of the redemption thou hast purchased for us.

*The Epistle.* 1 Cor. xi.  
23.

*Brethren:* I have received of the Lord, that which also I delivered unto you that the Lord Jesus, the same night in which he was betrayed, took bread and giving thanks, broke and said: *Take ye, and eat: this is my body, which shall be delivered for you: this do for the commemoration of me.* In like manner also the chalice, after he had supped saying: *This chalice is the new testament in my blood: this do ye, as often as you shall drink it for the commemoration of me.* For as often as you shall eat this bread, and drink this chalice, you shall shew the death of the Lord, until he come. Wherefore whosoever shall eat this bread, and drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh

---

\* This day is particularly set apart by the Church for commemorating the institution of the holy Eucharist.

eth unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

*The Gospel.* John vi.  
56. 59.

*At that time : Jesus said to the multitude of the Jews :* My flesh is meat indeed ; and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father : so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever.

*The second Sunday  
after Pentecost.*

*The Collect.*

GRANT US, O Lord, both a constant love and fear of thy holy name : since thou never withdrawest thy protection from those, whom thou dost solidly ground in thy love. Thro'.

*The Epistle.* 1 John iii.  
13. 18.

*Dearly beloved :* Won-

der not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us : and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him : how doth the charity of God abide in him ? My little children, let us not love in word, nor in tongue, but in deed, and in truth.

*The Gospel.* Luke xiv.  
16. 24.

*At that time : Jesus spoke this parable to the Pharisees :* A certain man made a great supper, and invited many. And he sent his servant at supper time to say to them that they should come, for now all things are ready. And they began all at once to make excuses. The first said

to him : I have bought a farm, and must needs go and see it : I pray thee hold me excused. And another said : I have bought five yoke of oxen, and I go to try them : I pray thee hold me excused. And another said : I have married a wife, and therefore I cannot come. And the servant returning told these things to his Lord. Then the master of the house being angry, said to his servant : Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble, and the blind and the lame. And the servant said : Lord it is done as thou hast commanded, and yet there is room. And the Lord said to the servant : Go into the highways and hedges, and compel them to come in ; that my house may be filled. But I say to you, that none of those men that were invited shall taste of my supper.

*The third Sunday  
after Pentecost.*

*The Collect.*

O God, the protector of those who hope in thee,

without whose aid no thing is strong, no thing holy : increase thy mercy towards us ; that under thy direction and conduct, we may so pass through the blessings of this life, as not to lose those which are eternal Thro'.

*The Epistle.* 1 Peter  
6. 11.

*Dearly beloved :* Be ye humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation. Casting all your care upon him, for he hath care of you. I beseech you to be sober and watch : because your adversary the devil, as a roaring lion goeth about, seeking whom he may devour : whom resist ye, strong in faith ; knowing that the same affliction becometh falleth your brethren who are in the world. But the God of all grace who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm and establish you. To him be glory and dominion for ever and ever. Amen.



*The Gospel.* Luke xv.  
1. 10.

*At that time:* The publicans and sinners drew near unto him to hear him. And the Pharisees and Scribes murmured, saying: This man receiveth sinners, and eateth with them. And he spoke to them this parable, saying: What man is there of you that hath a hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, doth he not lay it upon his shoulders rejoicing: and coming home call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats; if she lose one groat, doth not light a candle, and sweep the house, and seek diligently, till she find it? And when she hath

found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost? So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

---

*The fourth Sunday  
after Pentecost.*

*The Collect.*

GRANT, we beseech thee, O Lord, that the world, with regard to us, may be governed in peace by thy providence, and thy Church pay her devotions to thee in tranquillity. Thro'.

*The Epistle.* Rom. viii.  
18. 23.

*Brethren:* I reckon that the sufferings of this present time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope: because the creature also



itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and is in labour even till now. And not only it, but ourselves also, who have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body, *in Christ Jesus our Lord.*

*The Gospel.* Luke v.  
1. 11.

*At that time :* It came to pass, that when the multitude pressed upon him to hear the word of God, he stood by the lake of Genesareth. And he saw two ships standing by the lake : but the fishermen were gone out of them, and were washing their nets. And going up into one of the ships that was Simon's, he desired him to thrust out a little from the land. And sitting down he taught the multitudes out of the ship. Now when he had ceased to speak, he said to Simon : Launch out into the deep, and let down your nets for a

draught. And Simon answering, said to him : Master, we have laboured all the night, and have taken nothing : but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus's knees saying : Depart from me O Lord, for I am a sinful man. For he was wholly astonished, and all that were with him at the draught of the fishes that were taken. And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon : Fear not ; from henceforth thou shalt catch men. And when they had brought their ships to land, leaving all things they followed him.

*The fifth Sunday  
after Pentecost.**The Collect.*

O God, who hast prepared invisible good things for those that love thee: pour forth into our hearts an affectionate love for thee: that loving thee in all things, and above all things, we may come to the enjoyment of thy promises, which are above whatever we can desire. Thro'.

just, and his ears unto their prayers: but the countenance of the Lord is against them that do evil things. And who is he that can hurt you, if you be jealous of good? But if also you suffer any thing for justice sake, blessed are ye. And be not afraid of their terror, and be not troubled. But sanctify the Lord Christ in your hearts.

*The Gospel.* Matt. v.  
20. 24.

*The Epistle.* 1 Peter iii.  
8. 15.

*Dearly beloved:* Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble: not rendering evil for evil, or railing for railing, but contrariwise, blessing: for unto this you are called, that you may inherit a blessing. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil and do good: let him seek after peace, and follow it: because the eyes of the Lord are upon the

*At that time: Jesus said to his disciples:* Unless your justice exceed that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be *in danger of the judgment.* And whosoever shall say to his brother, *Raca,* shall be *in danger of the council.* And whosoever shall say, Thou *fool,* shall be *in danger of hell fire.* Therefore if thou bring thy gift to the altar, and there shalt re-

member that thy brother hath any thing against thee ; leave there thy gift before the altar, and go first to be reconciled to thy brother : and then come and offer thy gift.

---

*The sixth Sunday  
after Pentecost.*

*The Collect.*

O God of all power, to whom entirely belongeth whatever is best : implant in our hearts the love of thy name, and grant us an increase of religion, that thou mayest improve in us what is good, and preserve what thou thus improvest by the practice of piety. Thro'.

*The Epistle.* Rom. vi. 3.

*Brethren :* All we who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism unto death : that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall also

be *in the likeness* of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead, is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once : but in that he liveth, he liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

*The Gospel.* Mark viii  
1. 9.

*At that time :* When there was a great multitude with Jesus, and had nothing to eat : calling his disciples together, he saith to them : I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat : and if I send them away fasting to their own houses, they

vill faint in the way : for some of them came from far off. And his disciples answered him: From whence can any one satisfy them here with bread in the wilderness? And he asked them: How many loaves have ye? And they said: Seven. And he commanded the people to sit down on the ground: and taking the seven loaves, giving thanks he broke, and gave to his disciples to set before them, and they set them before the people. And they had a few little fishes; and he blessed them, and commanded them to be set before them. And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand: and he sent them away.

---

*The seventh Sunday  
after Pentecost.*

*The Collect.*

O God, whose providence is never deceived in what it appointeth: we humbly beseech thee to remove whatever may

be prejudicial to us: and grant us whatever may be to the advantage of our souls. Thro'.

*The Epistle.* Rom. vi.  
19.

*Brethren*: I speak a human thing, because of the infirmity of your flesh: for as you have yielded your members to serve uncleanness and iniquity, unto iniquity; so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end everlasting life. For the wages of sin is death. But the grace of God, everlasting life, in Christ Jesus our Lord.

*The Gospel.* Matt. vii.  
15. 21.

*At that time*: Jesus said to his disciples: Beware of false prophets, who come to you in the



cloathing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.

---

*The eighth Sunday after Pentecost.*

*The Collect.*

GRANT us, O Lord, we beseech thee, the spirit of thinking and doing what is right, that we, who cannot even subsist without thee, may live according to thee. Thro'.

*The Epistle.* Rom. viii.  
12.

*Brethren:* We are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh you shall die: but if by the spirit you mortify the deeds of the flesh you shall live. For who soever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear: but you have received the spirit of adoption of sons: whereby we cry: Abba (Father.) For the Spirit himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also heirs indeed of God, and joint-heirs with Christ.

*The Gospel.* Luke xvi.  
1. 9.

*At that time:* Jesus spoke to his disciples this parable: There was certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods. And he called him, and said to him, How is it that I hear these things of thee? give an account



thy stewardship: for w thou canst be steward no longer. And the steward said within himself: What shall I do, my lord taketh away from me the stewardship? I dig I am not able; to dig I am ashamed, I know what I will do, at when I shall be put out of the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: A hundred barrels of oil. And he said to him: Make thy bill and sit down quickly, and write thy bill. Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation, than the children of light. And I say to you: Make to yourselves friends of the mammon of iniquity, that when you shall fail, they may receive you

into everlasting dwellings.

---

*The ninth Sunday after Pentecost.*

*The Collect.*

MAY the ears of thy mercy, O Lord, be open to the prayers of thy suppliants: and, that they may succeed in their desires, make them ask those things that are agreeable to thee. Thro'.

*The Epistle.* 1 Cor. x.  
6. 13.

*Brethren:* Let us not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as it is written: "The people sat down to eat and drink, and rose up to play." Neither let us commit fornication, as some of them committed fornication, and there fell in one day three-and-twenty thousand. Neither let us tempt Christ; as some of them tempted, and perished by the serpents. Neither do you murmur; as some of them murmured, and were destroyed by the

destroyer. Now all these things happened to them in figure; and they are written for our correction, upon whom the ends of the world are come. Wherefore let him that thinketh himself to stand, take heed lest he fall. Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you, to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it.

*The Gospel.* Luke xix.  
41. 47.

*At that time:* When he drew near Jerusalem, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are for thy peace: but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee: and they shall not leave in

thee a stone upon stone: because thou hast not known the time of thy visitation. And entering into the temple, he began to cast out the tables that sold therein, and them that bought. Saying to them: It is written: "My house is the house of prayer: but you have made it a den of thieves." And he was teaching daily in the temple.

---

*The tenth Sunday after Pentecost.*

*The Collect.*

O God, who chiefly manifestest thy Almighty power in pardoning and shewing mercy: increase thy goodness towards us: that having recourse to thy promises, we may be partakers of thy heavenly blessing. Thro'.

*The Epistle.* 1 Cor. 1.  
2. 11.

*Brethren:* You know that, when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand that no man, speaking by the spirit of God

th anathema to Jesus. And no man can say the Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same spirit. And there are diversities of ministers, but the same Lord. And there are diversities of operations, but the same God who worketh all in all. But the manifestation of the Spirit is given to every man unto profit. To one is given, by the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same Spirit: to another, faith by the same spirit: to another, the grace of healing in one spirit: to another, the working of miracles: to another, prophecy: to another, discerning of spirits: to another, diverse kinds of tongues: to another, interpretation of speeches. But in all these things the same Spirit worketh, dividing to every one according as will.

themselves as just, and despised others. Two men went up into the temple to pray: the one was a Pharisee, and the other a Publican. The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in the week: I give tithes of all that I possess. And the publican standing afar off would not so much as lift up his eyes towards heaven: but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other: because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

---

*The eleventh Sunday after Pentecost.*

*The Collect.*

*The Gospel.* Luke xviii.  
9. 14.

*At that time:* Jesus spoke this parable to them who trusted in

O ALMIGHTY and eternal God, who, in the abundance of thy goodness, exceedest both the merits and requests of

thy suppliants: pour forth thy mercy upon us: and both pardon what our conscience dreadeth, and grant such blessings as we dare not presume to ask. Thro'.

*The Epistle.* 1 Cor. xv.  
1. 10.

*Brethren:* I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand, by which also you are saved: if you hold fast after what manner I preached to you, unless you have believed in vain. For I delivered unto you first of all, which I also received: how that Christ died for our sins according to the scriptures: and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen by Cephas: and after that by the eleven. Then was he seen by more than five hundred brethren at once: of whom many remain until this present, and some are fallen asleep. After that he was seen by James, then by all the

apostles; and last of all, he was seen also by me, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am, and his grace in me hath not been void.

*The Gospel.* Mark vii.  
31. 37.

*At that time:* Jesus going out of the coast of Tyre, he came by Sidon to the sea of Galilee through the midst of the coast of Decapolis. And they bring to him one that was deaf and dumb, and they besought him to lay his hand upon him. And taking him aside from the multitude, he put his fingers into his ears, and spitting, he touched his tongue: and looking up to heaven, he groaned, and said to him: Ephphetha, that is, Be opened. And immediately his ears were opened, and the string of his tongue was loose, and he spoke right. And he charged them that they should tell no man. But the more he charge

em, so much the more great deal did they blish it. And so much e more did they won- r, saying: He hath ne all things well; he th made both the deaf hear, and the dumb to eak.

*The twelfth Sunday after Pentecost.*

*The Collect.*

ALMIGHTY and mer- ful God, from whose ft it proceedeth that y people worthily serve ee; grant, we beseech ee, that we may run , without stumbling, e the obtaining the fects of thy promises. hro'.

*The Epistle.* 2 Cor. iii.  
4. 9.

*Brethren:* We have con- dence through Christ owards God. Not that e are sufficient to think y thing of ourselves, as f ourselves; but our suf- ciency is from God. Who also hath made us t ministers of the New estament: not in the etter, but in the spirit: or the letter killeth: ut the spirit giveth life.

Now if the ministration of death, engraven with letters upon stones, was so glorious, that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is done away: how shall not the mini- stration of the Spirit be rather in glory? For if the ministration of con- demnation be glory, much more aboundeth the ministration of jus- tice in glory.

*The Gospel.* Luke x.  
23. 37.

*At that time:* Jesus said to his disciples: Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting him; and saying: Master, what must I do to pos- sess eternal life? But he said to him: What is written in the law? how readest thou? He an- swering, said: "Thou



shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself." And he said to him: Thou hast answered right: this do and thou shalt live. But he willing to justify himself, said to Jesus: and who is my neighbour? But Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him went away, leaving him half dead. And it chanced that a certain priest went down the same way: and seeing him, he passed by. In like manner also a levite, when he was near the place, and saw him, passed by. But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in wine and oil: and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two

pence, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I, at my return, will repay thee. Which of these three, in thy opinion, was thy neighbour to him that fell among robbers? But he said: He that shewed mercy to him. And Jesus said to him: Go and do thou in like manner.

---

*The thirteenth Sunday  
after Pentecost.*

*The Collect.*

O ALMIGHTY and eternal God, grant us an increase of faith, hope, and charity; and, that we may obtain what thou promisest, make us love what thou commandest Thro'.

*The Epistle.* Gal. iii.  
16. 22.

*Brethren:* To Abraham were the promises made and to his seed. He said not, and to his seeds, as of many: but as of one and to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made

ter four hundred and thirty years, doth not annul, or make the promise of no effect. or if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator. Now mediator is not of one; but God is one. Was the law then against the promise of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

*The Gospel.* Luke xvii.  
11. 19.

*At that time:* As Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten men

that were lepers, who stood afar off; and lifted up their voice, saying: Jesus, master, have mercy on us. Whom when he saw he said: Go, shew yourselves to the priest. And it came to pass, that as they went they were made clean. And one of them when he saw that he was cleansed, went back, and with a loud voice glorified God. And he fell on his face before his feet, giving thanks: and this was a Samaritan. And Jesus answering, said: Were not ten made clean, and where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way; for thy faith hath made thee whole.

---

*The fourteenth Sunday  
after Pentecost.*

*The Collect.*

PRESERVE, O Lord, we beseech thee, thy Church by thy constant mercy: and since our weak mortality is continually falling without thy assistance, may thy grace

withdraw it from what is hurtful, and direct it in the ways of salvation. Thro'.

*The Epistle.* Gal. v.  
16. 24.

*Brethren:* Walk in the spirit, and you shall not fulfil the lusts of the flesh. For the flesh lusteth against the spirit; and the spirit against the flesh: for these are contrary one to another: so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest, which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcraft, enmities, contentions, emulations, wrath, quarrels, dissensions, sects, envy, murders, drunkenness, revellings, and such like. Of the which I foretel you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such

there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

*The Gospel.* Matt. vi.  
24. 33.

*At that time:* Jesus said to his disciples: No man can serve two masters. For either he will hate the one, and love the other; or he will hold to the one, and despise the other. You cannot serve God and manmon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field how they grow: they labour not, neither do they spin. And yet I say to you

that not even Solomon,  
 nor all his glory was  
 arrayed like one of these.  
 Now if God so clothe the  
 grass of the field, which  
 is to-day, and to-mor-  
 row is cast into the oven,  
 how much more you, O  
 ye of little faith. Be not  
 solicitous therefore, say-  
 ing: What shall we eat,  
 or what shall we drink,  
 or wherewith shall we  
 be clothed? For after  
 all these things do the  
 heathens seek. For your  
 Father knoweth that  
 you have need of all  
 these things. Seek ye  
 therefore first the king-  
 dom of God, and his  
 justice, and all these  
 things shall be added  
 unto you.

---

*The fifteenth Sunday  
 after Pentecost.*

*The Collect.*

MAY thy continual mer-  
 cy, O Lord, purify and  
 defend thy Church: and  
 since without thee it  
 cannot be safe, may it  
 always be directed by  
 the influence of thy  
 grace. Thro'.

*The Epistle.* Gal. v. 25.  
 vi. 4. 10.

*Brethren*: If we live in  
 the Spirit, let us also  
 walk in the Spirit. Let  
 us not be made desirous  
 of vain-glory, provoking  
 one another, envying one  
 another. (Chap. vi.) Bre-  
 thren, and if a man be  
 overtaken in any fault,  
 you who are spiritual, in-  
 struct such a one in the  
 spirit of meekness, con-  
 sidering thyself, lest  
 thou also be tempted.  
 Bear ye one another's  
 burdens: and so you shall  
 fulfil the law of Christ.  
 For if any man think  
 himself to be something,  
 whereas he is nothing,  
 he deceiveth himself.  
 But let every one prove  
 his own work, and so he  
 shall have glory in him-  
 self only, and not in  
 another. For every one  
 shall bear his own bur-  
 den. And let him that  
 is instructed in the word,  
 communicate to him  
 that instructeth him, in  
 all good things. Be not  
 deceived, God is not  
 mocked. For what things  
 a man shall sow, those  
 also shall he reap. For  
 he that soweth in his



flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail. For in due time we shall reap, not failing. Therefore whilst we have time, let us work good to all men, but especially to those who are of the household of faith.

*The Gospel.* Luke vii.  
11. 16.

*At that time:* Jesus went into a city called Naim; and there went with him his disciples, and a great multitude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said to her: Weep not. And he came near and touched the bier. And they that carried it stood still, and he said: Young man, I say to thee, arise. And he that was dead, sat up, and began to speak. And he delivered him to his mo-

ther. And there came a fear on them all: and they glorified God, saying: A great prophet is risen up amongst us, and God hath visited his people.

---

*The sixteenth Sunday  
after Pentecost.*

*The Collect.*

MAY thy grace, O Lord, always prevent and follow us: and make us constantly zealous in the practice of good works. Thro'.

*The Epistle.* Ephes. iii.  
13. 21.

*Brethren:* I pray you not to faint at my tribulations for you, which is your glory. For this cause I bow my knee to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit unto the inward man. That Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to com-



rehearsal, with all the  
 aints, what is the  
 breadth, and length, and  
 eight, and depth: to  
 now also the charity of  
 Christ, which surpasseth  
 all knowledge, that you  
 may be filled unto all the  
 fulness of God. Now to  
 him who is able to do  
 all things more abundantly  
 than we desire or  
 understand, according to  
 the power that worketh  
 in us: to him be glory  
 in the Church, and in  
 Christ Jesus, unto all  
 generations, world without  
 end. Amen.

*The Gospel.* Luke xiv.

1. 11.

*At that time:* When Jesus  
 went into the house  
 of one of the chief of the  
 Pharisees on the Sabbath-  
 day to eat bread, they  
 watched him. And be-  
 hold there was a certain  
 man before him that had  
 the dropsy. And Jesus  
 answering, spoke to the  
 lawyers and Pharisees,  
 saying: Is it lawful to  
 heal on the Sabbath-day?  
 But they held their  
 peace. But he taking  
 him, healed him, and  
 sent him away. And  
 answering them, he said:

Which of you shall have  
 an ass or an ox fall into  
 a pit; and will not im-  
 mediately draw him out  
 on the Sabbath-day?  
 And they could not an-  
 swer him to these things.  
 And he spoke a parable  
 also to them that were  
 invited, marking how  
 they chose the first seats  
 at the table, saying to  
 them: When thou art  
 invited to a wedding, sit  
 not down in the first  
 place, lest perhaps one  
 more honourable than  
 thou be invited by him;  
 and he that invited thee  
 and him, come and say  
 to thee, Give this man  
 place: and then thou  
 begin with shame to take  
 the lowest place. But  
 when thou art invited,  
 go, sit down in the low-  
 est place: and when he  
 who invited thee cometh,  
 he may say to thee,  
 Friend, go up higher.  
 Then shalt thou have  
 glory before them that  
 sit at table with thee:  
 because every one that  
 exalteth himself, shall  
 be humbled: and he  
 that humbleth himself,  
 shall be exalted.

*The seventeenth Sunday  
after Pentecost.**The Collect.*

GRANT, we beseech thee, O Lord, that thy people may avoid all contagion of the devil: and with a clean heart follow thee, the only true God. Thro'.

*The Epistle.* Ephes. iv.  
1. 9.

*Brethren:* I who am a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity. Careful to keep the unity of the Spirit in the bond of peace. One body and one spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all, who is blessed for ever more.

*The Gospel.* Matt. xxii.  
35. 46.

*At that time:* The Pharisees came to Jesus:

And one of them, a doctor of the law, asked him tempting him: Master which is the great commandment of the law? Jesus said to him: *Thou shalt love the Lord thy God, with thy whole heart and with thy whole soul and with thy whole mind* This is the greatest and the first commandment: and the second is like this: *Thou shalt love thy neighbour as thyself.* Of these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? Whose son is he? They say to him: David's. He saith to them: How then doth David in spirit call him Lord, saying: *The Lord said to my Lord, sit on my right hand until I make thine enemies thy footstool.* I David then call him Lord, how is he his son? And no man was able to answer him: word: neither durst any man from that day forth ask him any more questions.

*The eighteenth Sunday  
after Pentecost.*

*The Collect.*

LAY the influence of  
thy mercy, O Lord, di-  
rect our souls : for with-  
out thy help we can do  
nothing pleasing to thee.  
Thro'.

*The Epistle.* 1 Cor. i.

4. 8.

Brethren : I give thanks  
to my God always for  
you, for the grace of  
God, that is given to  
you in Christ Jesus :  
that in all things you are  
made rich in him, in  
all utterance, and in all  
knowledge, as the testi-  
mony of Christ was con-  
firmed in you. So that  
nothing is wanting to  
you in any grace, wait-  
ing for the manifestation  
of our Lord Jesus Christ.  
Who also will confirm  
you unto the end with-  
out crime, in the day of  
the coming of our Lord  
Jesus Christ.

*The Gospel.* Matt. ix.

1. 8.

At that time : Jesus  
entering into a boat, he  
passed over the water,  
and came into his own  
city. And behold they  
brought to him one sick

M

of the palsy lying on a  
bed. And Jesus seeing  
their faith, said to the  
man sick of the palsy :  
Son, be of good heart,  
thy sins are forgiven  
thee. And behold some  
of the Scribes said with-  
in themselves : He blas-  
phemeth. And Jesus  
seeing their thoughts,  
said : Why do you think  
evils in your hearts ?  
Whether is it easier to  
say : Thy sins are for-  
given thee : or to say :  
Arise and walk. But  
that you may know that  
the Son of Man hath  
power on earth to for-  
give sins, then saith he  
to the man sick of the  
the palsy ; Arise, take  
up thy bed, and go into  
thy house. And he a-  
rose, and went into his  
house. And the multi-  
tudes seeing it, feared,  
and glorified God that  
gave such power to men.

*The nineteenth Sunday  
after Pentecost.*

*The Collect.*

O ALMIGHTY and mer-  
ciful God, graciously de-  
fend us from all that  
may be hurtful to us ;  
that being unrestrained  
in soul and body, we may

freely accomplish what thou commandest. Thro'.

*The Epistle.* Eph. iv.  
23. 28.

*Brethren*: Be renewed in the spirit of your mind; and put on the new man, who, according to God, is created in justice, and holiness of truth. Wherefore putting away lying, speak ye the truth every man to his neighbour: for we are members one of another. Be angry, and sin not. Let not the sun go down upon your anger. Give not place to the devil. Let him that stole, steal now no more: but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

*The Gospel.* Matt. xxii.  
1. 14.

*At that time*: Jesus spoke to the Scribes and Pharisees in a parable, saying: The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants, to call them that were invited to the marriage;

and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready: come ye to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandize. And the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage is ready; but the invited, were not worthy. Go ye therefore into the high-ways, and as many as ye shall find, call to the marriage. And the servant going forth into the high-ways, gathered together all that they found, both bad and good: and the marriage was filled with guests. And the king went in to see the guests: and he saw there a man who had not on a wedding garment. And he saith to him: Friend



ow camest thou in hinner not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and his feet, and cast him into the exterior darkness: here shall he weeping and gnashing of teeth. For many are called, but few are chosen.

hymns, and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father. Being subject one to another in the fear of Christ.

*The Gospel.* John iv.  
46. 53.

*The twentieth Sunday  
after Pentecost.*

*The Collect.*

FAVOURABLY grant, we beseech thee, O Lord, thy servants both pardon and peace: that, being cleansed from the guilt of all their offences, they may serve thee with a quiet mind. Thro'.

*The Epistle.* Eph. v.  
15. 21.

*Brethren:* See how you walk circumspectly; not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury, but be ye filled with the holy Spirit, speaking to yourselves in psalms and

*At that time:* There was a certain ruler whose son was sick at Capernaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son: for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders, you believe not. The ruler saith to him: Lord, come down before my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him; and they brought word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And



they said to him : Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth : and himself believed, and his whole house.

---

*The twenty-first Sunday  
after Pentecost.*

*The Collect.*

PRESERVE thy family, O Lord, we beseech thee, by thy constant mercy : that, under thy protection, it may be freed from all adversity ; and, by the practice of good works, continue devoted to thy name. Thro'.

*The Epistle.* Eph. vi.  
10. 17.

*Brethren :* Be ye strengthened in the Lord, and in the might of his power. Put on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood : but against principalities and powers, against the rulers of the world of this darkness, against the

spirit of wickedness in the high places. Wherefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace : in all things taking the shield of faith wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the spirit, which is the word of God.

*The Gospel.* Matt. xviii.  
23. 35.

*At that time :* Jesus spoke to his disciples this parable. The kingdom of heaven is likened to a king who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children

and all that he had, and payment to be made. But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And the Lord of that servant being moved with pity, let him go and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence; and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he paid the debt. Now his fellow servants seeing what was done, were very much grieved, and they came and told their Lord all that was done. Then his Lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his Lord being an-

gry delivered him to the torturers, until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

---

*The twenty-second Sunday after Pentecost.*

*The Collect.*

O God, our refuge and strength, fountain of all goodness, mercifully give ear to the fervent prayers of thy church, and grant, that what we ask with faith, we may effectually obtain. Thro'.

*The Epistle.* Philip. i.  
6. 11.

*Brethren:* We are confident of this very thing, that he who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all; because I have you in my heart; and that in my bands, and in the defence and confirmation of the gospel, you all are partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your chari-

ty may more and more abound in knowledge, and in all understanding; that you may approve the better things, and that you may be sincere and without offence unto the day of Christ. Being filled with the fruit of justice, thro' Jesus Christ, unto the glory and praise of God.

*The Gospel.* Matt. xxii.  
15. 21.

*At that time:* The Pharisees going, consulted among themselves how to ensnare Jesus in his speech. And they sent to him their disciples, with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man; for thou dost not regard the person of men. Tell us therefore what dost thou think: Is it lawful to give tribute to Cæsar, or not? But Jesus knowing their wickedness, said: Why do you tempt me, you hypocrites? Shew me the coin of the tribute. And they offered him a penny. But Jesus saith to them: Whose image and superscription is

this? They say to him Cæsar's. Then he saith to them: Render therefore to Cæsar the things that are Cæsar's: and to God, the things that are God's.

---

*The twenty-third Sunday  
after Pentecost.*

*The Collect.*

PARDON, O Lord, we beseech thee, the sins of thy people: that we may be delivered by thy goodness from the guilt we have contracted by our own weakness. Thro'.

*The Epistle.* Philip. iii  
17. 21. iv. 1. 3.

*Brethren:* Be followers of me, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is their shame: who mind earthly things. But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the bo-

ly of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself. Chap. iv.) Therefore, my dearly beloved brethren, and most desired, my joy, and my crown: do stand fast in the Lord, my dearly beloved. I beseech Evodia, and I beseech Syntyche, to be of one mind in the Lord. And I entreat thee also my sincere companion, help those women that have laboured with me in the gospel, with Clement and the rest of my fellow labourers, whose names are in the book of life.

*The Gospel.* Matt. ix.  
18. 26.

*At that time:* As Jesus was speaking to the multitude: Behold a certain ruler came up, and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. And Jesus rising up followed him, with his disciples. And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his

garment: For she said within herself: If I shall touch only his garment, I shall be healed. But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, he said: Give place: for the girl is not dead, but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

---

*The twenty-fourth Sunday after Pentecost.*

*The Collect.*

STIR up, we beseech thee, O Lord, the hearts of the faithful: that, becoming more zealous in the performance of good works, they may receive from thy goodness more effectual remedies for their disorders. Thro'.



*The Epistle.* Colos. i.  
9. 14.

*Brethren:* We cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding: that you may walk worthy of God, in all things pleasing: being fruitful in every good work, and increasing in the knowledge of God: strengthened with all might according to the power of his glory, in all patience and long-suffering with joy. Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love. In whom we have redemption through his blood, the remission of sins.

*The Gospel.* Matt. xxiv.  
15. 35.

*At that time: Jesus said to the multitude:* When you shall see the abomination of desolation, which was spoken of by Daniel the prophet,

standing in the holy place: he that readeth let him understand. Then they that are in Judea, let them flee to the mountains; and he that is on the house to let him not come down to take any thing out of his house: and he that is in the field, let him not go back to take his coat. And wo to them that are with child, and give suck in those days. But pray that your flight be not in the winter, or on the Sabbath. For there shall be then great tribulation such as hath not been from the beginning of the world until now, neither shall be. And unless those days have been shortened, no flesh could be saved: but for the sake of the elect those days shall be shortened. Then if any man shall say to you: Behold here is Christ, or there do not believe him. For there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it you before hand. If therefore they shall say to you: Behold he



the desert; go ye not  
t: Behold he is in the  
sets; believe it not.  
or as the lightning  
meth out of the east,  
d appeareth even unto  
e west; so shall also  
e coming of the Son of  
an be. Wheresoever  
e body shall be, there  
all the eagles also be  
thered together. And  
mediately after the  
bulation of those days,  
e sun shall be darken-  
, and the moon shall  
t give her light, and  
e stars shall fall from  
aven, and the powers  
the heavens shall be  
oved; and there shall  
pear the sign of the  
n of Man in heaven:  
d then shall all tribes  
the earth mourn: and  
ey shall see the Son of  
an coming in the clouds  
heaven with much  
wer and majesty. And  
shall send his angels  
th a trumpet, and a

great voice: and they  
shall gather together his  
elect from the four  
winds, from the farthest  
parts of the heavens to  
the utmost bounds of  
them. And from the  
fig-tree learn a parable:  
when the branch thereof  
is now tender, and the  
leaves now come forth,  
know the summer is  
nigh. So you also, when  
you shall see those  
things, know ye that it  
is nigh even at the doors.  
Amen, I say to you, that  
this generation shall not  
pass, till these things be  
done. Heaven and earth  
shall pass, but my words  
shall not pass.

---

*The Conversion of St.  
Paul.*

*The Collect.*

\*O God, who, by the  
preaching of blessed Paul

---

\* It is never the intention of the Church to transfer  
the saints that honour which is due to God alone.  
e simply, with gratitude commemorates the favours  
has bestowed on these her members; and prays that  
e faithful in general may be encouraged by their ex-  
mple and assisted by their prayers. These petitions  
e regularly addressed by the Church to God; and in  
minating, are always made to rest on the merits of  
sus Christ.

thy apostle, didst instruct the whole world; grant, we beseech thee, that we, who this day honour his conversion, may, by his example, learn to come to thee. Thro'.

*For the Epistle.* Acts ix.  
1. 22.

*In those days:* Saul breathing out threatenings and slaughter against the disciples of the Lord, went to the high-priest, and asked of him letters to Damascus, to the synagogues, that if he found any men and women of this way, he might bring them bound to Jerusalem. And as he went on his journey, it came to pass that he drew nigh to Damascus: and suddenly a light from heaven shined round about him. And falling on the ground he heard a voice saying to him: Saul, Saul, why persecutest thou me? Who said: Who art thou, Lord? And he said: I am Jesus of Nazareth, whom thou persecutest. It is hard for thee to kick against the goad. And he trembling and astonished, said:

Lord, what wilt thou have me to do? And the Lord said to him: Arise and go into the city, and there it shall be told thee what thou must do. Now the men who were in company with him stood amazed, hearing indeed a voice, but seeing no man. And Saul arose from the ground and when his eyes were opened he saw nothing. But they leading him by the hand, brought him to Damascus. And he was three days without sight, and he did neither eat nor drink. No there was a certain disciple at Damascus, named Ananias: and the Lord said to him in a vision Ananias. And he said Behold I am here, Lord. And the Lord said to him: Arise, and go into the street that is called Strait, and seek in the house of Judas, one named Saul of Tarsus. For behold he prayeth. (And he saw a man named Ananias, coming in and putting his hands upon him, that he might recover his sight.) But Ananias answered: Lord, I have heard by many of this man, how much

il he hath done to thy  
uts in Jerusalem: and  
re he hath authority  
m the chief priests to  
nd all that invoke thy  
me. And the Lord  
d to him: Go thy  
y, for this man is to  
e a vessel of election,  
carry my name before  
e Gentiles, and kings,  
d the children of Isra-

For I will shew him  
w great things he  
st suffer for my name's  
ke. And Ananias went  
s way, and entered in-  
the house: and laying  
s hands upon him, he  
d: Brother Saul, the  
rd Jesus hath sent me,  
that appeared to thee  
the way as thou cam-  
t: that thou mayest  
ceive thy sight, and be  
ed with the Holy  
ost. And immedi-  
ly there fell from his  
es as it were scales,  
d he received his sight:  
d rising up he was  
ptized. And when he  
d taken meat, he was  
engthened. And he  
s with the disciples  
at were at Damascus  
some days. And im-  
ediately he preached  
sus in the synagogues,  
at he is the Son of  
od. And all that heard

him were astonished, and  
said: Is not this he who  
persecuted in Jerusalem  
those who called upon  
this name: and came  
hither for that intent that  
he might carry them  
bound to the chief priests?  
But Saul increased much  
more in strength, and  
confounded the Jews who  
dwelt in Damascus, af-  
firming that this is the  
Christ.

*The Gospel.* Matt. xix.  
27. 29.

*At that time: Peter  
said to Jesus: Behold we  
have left all things, and  
have followed thee; what  
therefore shall we have?  
And Jesus said to them:  
Amen I say to you, that  
you, who have followed  
me, in the regeneration,  
when the Son of Man  
shall sit on the seat of  
his majesty, you also  
shall sit on twelve seats,  
judging the twelve tribes  
of Israel. And every  
one that hath left house,  
or brethren, or sisters,  
or father, or mother, or  
wife, or children, or  
lands, for my name's  
sake, shall receive a hun-  
dred fold, and shall pos-  
sess life everlasting.*

*The Presentation of  
Christ in the Temple,  
commonly called the  
Purification of the  
Blessed Virgin Mary.*

*The Collect.*

O ALMIGHTY and eternal God, we humbly beseech thy divine majesty, that as thy only Son in the substance of our flesh, was this day presented in the temple, so our souls, being perfectly cleansed, may become a pure oblation, and be presented to thee. Thro'.

*For the Epistle.* Mal. iii.

1. 4.

*Thus saith the Lord God:*

Behold I send my angel, and he shall prepare the way before my face. And presently the Lord whom you seek, and the angel of the Testament whom you desire, shall come to his temple. Behold he cometh, saith the Lord of Hosts : and who shall be able to think of the day of his coming? and who shall stand to see him? For he is like a refining fire, and like the fuller's herb : and he shall sit refining the silver, and he shall purify

the sons of Levi, and shall refine them as gold and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Judea and Jerusalem shall please the Lord, as in the days of old, and in the ancient years : saith the Lord Almighty.

*The Gospel.* Luke ii  
22. 32.

*At that time :* When the days of the purification of Mary, according to the law of Moses were accomplished, they carried Jesus to Jerusalem, to present him to the Lord. As it is written in the law of the Lord : *Every male opening the womb shall be called holy to the Lord.* And to offer a sacrifice according as it is written in the law of the Lord : a pair of turtle doves, or two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel : and the Holy Ghost was in him. And when he had received an answer from the Holy Ghost, that he should not see

death, before he had seen the Christ of the word. And he came by the spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said : Now thou dost dismiss thy servant, O Lord, according to thy word, in peace : Because my eyes have seen thy salvation, which thou hast prepared before the face of all people : a light\* to the revelation of the Gentiles, and the glory of thy people Israel.

---

*St. Matthias's Day.*

*The Collect.*

O GOD, who didst add St. Matthias to the number of thy apostles, grant, we beseech thee, that by his prayers we may be ever sensible of the effects of thy mercy. Thro'.

*For the Epistle.* Acts i.  
15. 26.

*In those days :* Peter rising up in the midst of the brethren, said : (now the number of persons assembled together was about five hundred and twenty :) Men brethren, the scripture must needs be fulfilled which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus : who was numbered with us, and had obtained part of this ministry. And he indeed hath possessed a field of the reward of iniquity, and being hanged burst asunder in the midst : and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem : so that the same field was called in their tongue Haceldama, that is to say, the field of blood. For it is written in the book of Psalms : *Let their habitation become desolate, and let*

---

\* This expression of holy Simeon has led to the ecclesiastical practice of blessing candles on this day, and distributing them to the faithful, whence it is called Candlemass-Day.



*there be none to dwell therein. And his Bishopric let another take.* Wherefore of these men who have companied with us, all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And praying they said: Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen, to take place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place. And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

*The Gospel.* Matt. xi.  
25. 30.

*At that time:* Jesus answered and said: I praise thee, O Father, Lord of heaven and earth, because thou hast

hid these things from the wise and prudent and hast revealed them to little ones. Yea, Father; for so hath it seemed good in thy sight. All things are delivered to me by my Father. And no one knoweth the Son, but the Father: neither doth any one know the Father but the Son, and he to whom it shall please the Son to reveal him. Come to me all you that labour, and are heavy laden, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek and humble of heart, and you shall find rest to your souls. For my yoke is sweet, and my burden light.

---

*St. Joseph's Day.*

*The Collect.*

GRANT, we beseech thee, O Lord, that we may be assisted by the merits of the spouse of thy most holy Virgin mother, and that what we cannot obtain through our own weakness, may be granted us by his prayers. Who.

*For the Epistle.* Eccles.  
xlv. 1, 6.

*This saint* was beloved of God and men: whose memory is in benediction. He made him like the saints in glory, and magnified him in the fear of his enemies. And with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and shewed him his glory. He sanctified him in his faith and meekness, and chose him out of all flesh. For he heard him and his voice, and brought him into a cloud. And he gave him commandments before his face, and a law of life and instruction.

*The Gospel.* Matt. i.  
18. 21.

WHEN Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on

these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus. For he shall save his people from their sins.

---

*The Annunciation of the  
Blessed Virgin Mary.*

*The Collect.*

O GOD, who wast pleased that thy Word, when the angel delivered his message, should take flesh in the womb of the blessed Virgin Mary, give ear to our humble petitions; and grant, that we who believe her to be truly the Mother of God, may be helped by her prayers.

*For the Epistle.* Isai. vii.  
10. 16.

*In those days:* The Lord spoke unto Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said: I will not ask, and I

will not tempt the Lord. And he said: Hear ye, therefore, O house of David: Is it a small thing for you, to be grievous to men, that you are grievous to my God also? Therefore the Lord himself shall give you a sign. Behold a Virgin shall conceive and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse evil and to chuse good.

*The Gospel.* Luke i.  
26. 38.

*At that time:* The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel being come in, said unto her: Hail Mary, full of grace, the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation should this be. And the angel said to her: Fear not, Mary, for thou hast found grace with

God. Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name *Jesus*. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren. Because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

---

*St. George's Day.**The Collect.*

O GOD, who, by the merits and prayers of blessed George, thy martyr, fillest the hearts of thy people with joy; mercifully grant, thro' his intercession, that the blessing we ask, we may happily obtain by means of thy grace. thro'.

*The Epistle.* 2 Tim. ii. 8. 10. iii. 10. 12.

*Dearly beloved;* be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to the gospel. Wherein I labour even unto bands as an evil doer: but the word of God is not bound. Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus, with heavenly glory. But thou hast fully made known my doctrine, manner of life, purpose, faith, long-sufferings, love, patience, persecutions, afflictions: such as came upon me at Antioch, at Iconium, and

at Lystra: what persecutions I endured, and out of them all the Lord delivered me. And all that will live godly in Jesus Christ, shall suffer persecution.

*The Gospel.* John xv.  
1. 7.

*At that time: Jesus said to his disciples:* I am the vine, and my Father is the husbandman. Every branch in me, that beareth not fruit, he will take away: and every one that beareth fruit he will purge it, that it may bring forth more fruit. Now you are clean by reason of the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. I am the vine; you are the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If



you abide in me, and my word abide in you, you shall ask whatever you will, and it shall be done unto you.

---

*St. Mark's Day.*

*The Collect.*

O GOD, who didst raise B. Mark, thy Evangelist, to the honourable commission of preaching the gospel: grant, we beseech thee, that we may ever receive benefit from his instructions, and be defended by his prayers. Thro'.

*For the Epistle.* Ezek. i.  
10. 14.

THE likeness of the four living creatures was this: there was the face of a man, and the face of a lion on the right side of all the four; and the face of an ox on the left side of all the four; and the face of an eagle over all the four. And their faces and their wings were stretched upwards: two wings of every one were joined, and two covered their bodies. And every one of them went straight forward: whither the impulse of

the spirit was to go, thither they went, and they turned not when they went. And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire and lightning going forth from the fire. And the living creatures ran and returned like flashes of lightning.

*The Gospel.* Luke x.  
1. 9.

*At that time:* The Lord appointed other seventy two: and he sent them two and two before his face into every city and place whither he was to come. And he said to them, The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers into his harvest. Go: behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say: Peace be to this



ouse, and if the son of  
eace be there, your  
eace shall rest upon  
im : but if not, it shall  
eturn to you. And in  
he same house remain,  
ating and drinking such  
hings as they have.  
For the labourer is wor-  
thy of his hire. Remove  
not from house to house.  
And into what city so-  
ever you enter, and they  
eceive you, eat such  
hings as they set before  
you ; and heal the sick  
hat are therein, and say  
o them : the kingdom  
of God is come nigh unto  
ou.

led with terrible fear, and  
shall be amazed at the  
suddenness of their un-  
expected salvation, say-  
ing within themselves,  
repenting and groaning  
for anguish of spirit :  
These are they whom we  
had some time in deri-  
sion, and for a parable  
of reproach. We fools  
esteemed their lives mad-  
ness, and their end with-  
out honour. Behold how  
they are numbered a-  
mong the children of  
God, and their lot is  
among the saints.

*The Gospel.* John xiv.

1. 13.

*SS. Philip and James's  
Day.*

*The Collect.*

O God, who comfortest  
us by the yearly solemn-  
ity of thy Apostles Philip  
and James : grant, we  
beseech thee, that we  
may be instructed by  
their example, for whose  
merits we rejoice. Thro'.

*For the Epistle.* Wisd.  
v. 1. 5.

THE just shall stand  
with great constancy  
against those that have  
afflicted them, and taken  
away their labours. These  
seeing it shall be troub-

*At that time : Jesus said  
to his disciples : Let not  
your hearts be troubled.  
You believe in God, be-  
lieve also in me. In my  
Father's house there are  
many mansions. If not,  
I would have told you,  
that I go to prepare a  
place for you. And if I  
shall go and prepare a  
place for you, I will  
come again, and will  
take you to myself, that  
where I am, you also  
may be. And whither I  
go you know, and the  
way you know. Thomas  
saith to him : Lord, we  
know not whither thou  
goest : and how can we*

know the way? Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me. If you had known me, you would without doubt have known my Father also: and from henceforth you shall know him, and you have seen him. Philip saith to him: Lord, shew us the Father, and it is enough for us. Jesus saith to him: So long a time have I been with you: and have you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou, Shew us the Father? Do you not believe that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works. Believe you not that I am in the Father, and the Father in me? Otherwise believe for the very works sake. Amen, amen I say to you, he that believeth in me, the works that I do, he also shall do, and greater than these shall he do. Because I go to the Father, and whatsoever you shall

ask the Father in my name, that will I do.

---

*The Invention of the Cross.*

*The Collect.*

O God, who, in the miraculous discovery of the holy cross, wast pleased to renew the wonders of thy passion: grant, that by the ransom paid on that saving wood, we may find help for the obtaining of eternal life Who liveth.

*The Epistle.* Phil. ii.  
5. 11.

*Brethren:* Let this mind be in you, which was also in Christ Jesus; who being in the form of God thought it not robbery to be equal with God: but emptied himself, taking the form of a servant being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names: that the name of Jesus ever

nee should bow, of these that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father. Alleluia, Alleluia.

*The Gospel.* John iii.

1. 15.

*At that time:* There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night, and said to him: Rabbi, we know that thou art come a teacher from God: for no man can do these signs which thou dost, unless God be with him. Jesus answered, and said to him: Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God. Nicodemus saith to him: How can a man be born again when he is old? can he enter a second time into his mother's womb, and be born again? Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the king-

dom of God. That which is born of the flesh, is flesh: and that which is born of the spirit, is spirit. Wonder not that I said to thee, you must be born again. The Spirit breatheth where he will: and thou hearest his voice, but thou knowest not whence he cometh, nor whither he goeth: so is every one that is born of the Spirit. Nicodemus answered, and said to him: How can these things be done? Jesus answered, and said to him: Art thou a master in Israel, and knowest not these things? Amen, amen I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony. If I have spoken to you earthly things, and you believe not: how will you believe if I shall speak to you heavenly things? And no man hath ascended into heaven, but he that descended from heaven, the Son of Man who is in heaven. And as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up: that whosoever believeth

in him may not perish, but may have everlasting life.

---

*St. Barnabas's Day.*

*The Collect.*

O God, who comfortest us by the merits and prayers of blessed Barnabas: grant, in thy mercy, that we, who by him petition for thy blessings, may obtain them by the gift of thy grace. Thro'.

*For the Epistle.* Acts xi.  
21. 26. xiii. 1. 3.

*In those days:* A great number believing were converted to the Lord. And the tidings came to the ears of the Church that was at Jerusalem, touching these things: and they sent Barnabas as far as Antioch. Who when he was come, and had seen the grace of God, rejoiced: and he exhorted them all with purpose of heart to continue in the Lord. For he was a good man, and full of the Holy Ghost and of faith. And a great multitude was added to the Lord. And Barnabas went to Tarsus to

seek Saul: whom when he had found, he brought to Antioch, and there he conversed with them in the Church a whole year, and they taught a great multitude, so that in Antioch the disciples were first named CHRISTIANS. (Chap. xiii.) Now there were in the Church which was at Antioch prophets and doctors among whom was Barnabas, and Simon, who was called Niger, and Lucius of Cyrene, and Manahem who was the foster-brother of Herod the Tetrarch, and Saul. And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas for the work whereunto I have taken them. Then they fasting and praying, and imposing their hands upon them, sent them away.

*The Gospel.* Matt.  
16. 22.

*At that time: Jesus said to his disciples:* Behold I send you as sheep in the midst of wolves. ye therefore be ye therefore wise as serpents, and simple as doves. But beware



en. For they will deliver you up in councils, and they will scourge you in their synagogues. And you shall be brought before governors, and before kings for my sake, to give a testimony to them against the Gentiles: but when they shall deliver you up, take no thought how or what you are to say: for it shall be given you in that hour what to speak. For it is not you that speak, but the Spirit of your Father that speaketh in you. The brother also shall deliver up the other to death, and the father the son: and the children shall rise up against the parent, and shall put them to death. And you shall be hated of all men for my name's sake: but he that shall persevere to the end, he shall be saved.

*The Nativity of St. John the Baptist.  
The Collect.*

GOD, who hast honoured this day by the birth of blessed John the Baptist: grant that thy people may rejoice in spirit, and guide them in the way of eternal salvation. Thro'.

*For the Epistle. isai. xlv.  
1. 7.*

GIVE ear, ye islands, and hearken ye people from afar. The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name. And he hath made my mouth like a sharp sword: in the shadow of his hand he hath protected me, and hath made me a chosen arrow: in his quiver he hath hidden me. And he said to me: Thou art my servant in Israel, for in thee will I glory. And now saith the Lord that formed me from the womb to be his servant: Behold, I have given thee to be the light of the Gentiles, that thou mayest be my salvation even to the farthest part of the earth. Kings shall see, and princes shall rise up and adore for the Lord's sake, and for the Holy One of Israel who hath chosen thee.

*The Gospel. Luke i.  
57. 68.*

ELIZABETH'S full time of being delivered was come, and she brought forth a son. And her



neighbours and kinsfolk heard that the Lord had shewed his great mercy towards her, and they congratulated with her. And it came to pass that on the eighth day they came to circumcise the child, and they called him by his father's name Zachary. And his mother answering, said: Not so, but he shall be called John. And they said to her: There is none of thy kindred that is called by that name. And they made signs to his father, how he would have him called. And demanding a writing-table, he wrote, saying: John is his name. And they all wondered. And immediately his mouth was opened, and his tongue was loosed, and he spoke blessing God. And fear came upon all their neighbours; and all these things were noised abroad over all the hill country of Judea: and all they that had heard them, laid them up in their hearts, saying: What a one, think ye, shall this child be? For the hand of the Lord was with him. And Zachary his Father was

filled with the Holy Ghost; and he prophesied, saying: Blessed be the Lord God of Israel because he hath visited and wrought the redemption of his people

---

SS. *Peter and Paul*  
Day.

*The Collect.*

O God, who hast consecrated this day by the martyrdom of thy glorious apostles Peter and Paul: grant that thy Church may in all things follow their direction by whom was laid the foundation of our religion. Thro'.

*For the Epistle.* Acts  
1. 11.

*In those days:* Herod the king stretched forth his hand to afflict some of the Church. And he killed James the brother of John with the sword. And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the azymes. And when he had apprehended him, he

in into prison, delivering him to four files of soldiers to be kept, intending, after the pasch, bring him forth to the people. Peter therefore was kept in prison. But prayer was made without ceasing by the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And behold an angel of the Lord stood by him: and a light shined in the room: and he striking Peter on the side raised him up, saying: Arise quickly. And the chains fell off from his hands. And the angel said to him: Gird thyself, and put on thy sandals. And he did so. And he said to him: Hast thy garments about thee, and follow me. And going out he followed him, and he knew not that it was true which was done by the angel: but thought he saw a vision. And passing through the first and second ward, they came to the iron gate that leadeth to the city, which

of itself opened to them. And going out, they passed on through one street: and immediately the angel departed from him. And Peter coming to himself, said: Now I know in very deed that the Lord hath sent his angel, and hath delivered me out of the hands of Herod, and from all the expectation of the people of the Jews.

*The Gospel. Matt. xvi.*

13. 19.

*At that time:* Jesus came into the quarters of Cesarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of Man is? But they said: Some, John the Baptist, and other some, Elias, and others Jeremias, or one of the prophets. Jesus saith to them: But whom do ye say that I am? Simon Peter answered and said: Thou art Christ the Son of the living God. And Jesus answering, said to him: Blessed art thou Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Pe-

O

ter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven : and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

---

*St. James's Day.*

*The Collect.*

SANCTIFY, O Lord, and preserve thy people; that being assisted by James, thy apostle, they may please thee in their conduct of life, and always serve thee with a steadfast faith. Thro'.

*The Epistle.* 1 Cor. iv.  
9. 15.

*Brethren:* I think that God has set forth us apostles, the last, as it were men appointed to death: because we are made a spectacle to the world, and to angels, and to men. We are fools for Christ's sake, hut you are wise in Christ: we are weak, but you are

strong: you are honourable, but we are without honour. Even unto this hour we both hunger and thirst, and are naked and are buffeted, and have no fixed abode. And we labour working with our own hands: we are reviled, and we bless: we are persecuted and we suffer it. We are blasphemed, and we intreat: we are made a the refuge of this world the offscouring of all even until now. I write not these things to condemn you; but I admonish you as my dearest children: for if you have ten thousand instructors in Christ, ye not many fathers. For in Christ Jesus by the gospel I have begotten you.

*The Gospel.* Matt. xx.  
20. 23.

*At that time:* There came to him the mother of the sons of Zebedee with her sons, worshipping and desiring something of him. And he said to her: What wilt thou? She saith to him: Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in

y kingdom. But Jesus answered, and said: You know not what you speak. Can you drink of the chalice that I shall drink? They say to him: We can. He saith to them: Of my chalice indeed you shall drink: but to sit on my right hand or left hand, is not mine to give you, but to them for whom it is prepared by my Father.

---

*St. Anne's Day.*

*The Collect.*

O God, who by thy grace was pleased to choose blessed Anne to be the mother of the Virgin Mary; mercifully grant that we, who celebrate her festival, may be helped by her prayers to thee. Thro'.

*For the Epistle.* Prov. xxxi. 10. 31.

WHO shall find a valiant woman? the price of her is *as of things brought from afar off*, and from the uttermost coasts. The heart of her husband trusteth in her, and he shall have no need of spoils. She will render him good, and not evil,

all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands. She is like the merchant's ship, she bringeth her bread from afar. And she hath risen in the night, and given prey to her household, and victuals to her maidens. She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard. She hath girded her loins with strength, and hath strengthened her arm. She hath tasted and seen that her traffic is good; her lamp shall not be put out in the night. She hath put out her hands to strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needy, and stretched out her hands to the poor. She shall not fear for her house in the cold of snow, for all her domestics are clothed with double garments. She hath made for herself clothing of tapestry: fine linen and purple is her covering. Her husband is honourable in



the gates, when he sitteth among the senators of the land. She made fine linen, and sold it, and delivered a girdle to the Chananite. Strength and beauty are her clothing, and she shall laugh in the latter day. She hath opened her mouth to wisdom, and the law of clemency is on her tongue. She hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up, and called her blessed: her husband, and he praised her. Many daughters have gathered together riches: thou hast surpassed them all. Favour is deceitful, and beauty is vain: the woman that feareth the Lord she shall be praised. Give her of the fruit of her hands, and let her works praise her in the gates.

*The Gospel.* Matt. xiii.  
44. 52.

*At that time: Jesus spoke to his disciples this parable:* The kingdom of heaven is like unto a treasure hidden in a field: which when a man hath found, he hideth, and for joy

thereof goeth and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like to a merchant seeking good pearls. Who when he had found one pearl of great price went his way, and sold all that he had, and bought it. Again, the kingdom of heaven is like to a net cast into the sea and gathering together of all kinds of fishes. Which, when it was filled, they drew out, and sitting by the shore they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The Angels shall go out, and shall separate the wicked from among the just: And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Have ye understood all these things? They said to him; Yea. He said to them: Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasures new things and old.



*St. Lawrence's Day.*

*The Gospel.* John xii.  
24. 26.

*The Collect.*

ENABLE US, we beseech thee, O Almighty God, to extinguish in ourselves the flames of vice, by whose grace blessed Lawrence triumphed over the torments of fire. Thro'.

*The Epistle.* 2 Cor. ix.  
6. 10.

*Brethren :* He who soweth sparingly, shall also reap sparingly; and he who soweth in blessings, shall also reap of blessings. Every one as he hath determined in his heart, not with sadness, nor of necessity: *for God loveth a cheerful giver.* And God is able to make all grace abound in you: that ye always having all sufficiency in all things, may abound to every good work. As it is written: *He hath dispersed abroad, he hath given to the poor; his justice remaineth for ever.* And he that ministereth seed to the sower, will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice.

*At that time : Jesus said to his disciples :* Amen, amen I say to you, unless the grain of wheat falling into the ground, die, itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life, shall lose it: and he that hateth his life in this world, keepeth it unto eternal life. If any man minister unto me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, him will my Father honour.

*The Assumption of the blessed Virgin Mary.*

*The Collect.*

FORGIVE, O Lord, we beseech thee, the sins of thy people: that we, who are not able to do any thing of ourselves that can be pleasing to thee, may be assisted in the way of salvation by the prayers of the Mother of thy Son. Thro'.

*For the Epistle.* Eccles.  
xxiv. 11. 20.

I SOUGHT rest, and I shall abide in the inheritance of the Lord. Then the

Creator of all things gave his orders, and said to me; and he that made me, rested in my tabernacle, and he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. From the beginning, and before the world was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before him. And so was I established in Sion, and in the holy city likewise I rested, and my power *was* in Jerusalem. And I took root in an honourable people, and in the portion of my God his inheritance, and my abode in the full assembly of the saints. I was exalted as a cedar in Libanus, and as a cypress-tree on mount Sion. I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho: as a fair olive-tree in the plains, and as a plane-tree by the water in the streets, was I exalted. I gave a sweet smell like cinnamon, and aromatic balm: I yielded a sweet odour like the best myrrh.

*The Gospel.* Luke x  
38. 42.

*At that time:* Jesus entered into a certain town and a certain woman named Martha, received him into her house. And she had a sister called Mary. Who sitting also at the Lord's feet, heard his words. But Martha was troubled about much serving. When she stood and said: Lord, hast thou no care that my sister hath left me alone to serve? She said to her therefore, that she help me. And the Lord answering, said to her, Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken from her.

*St. Bartholomew's Day*

*The Collect.*

O ALMIGHTY and eternal God, who comfortest thy people by the sacred and venerable solemnity of thy blessed Apostle Bartholomew: grant, we beseech thee, that we may love what he believed, and practise what he taught. Thro'.

*The Epistle.* 1 Cor. xii.  
27. 31.

*Brethren:* You are the body of Christ, and members of a member. And God indeed hath set some in the Church, first apostles, secondly prophets, thirdly doctors, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. Are all apostles? Are all prophets? Are all doctors? Are all *workers* of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret? But be ye zealous for the better gifts.

*The Gospel.* Luke vi.  
12. 19.

*At that time:* Jesus went out into a mountain to pray, and he passed the whole night in the prayer of God. And when day was come, he called upon his disciples: and he chose twelve of them (whom also he named Apostles): Simon whom he surnamed Peter, and Andrew his brother, James and John, Philip and

Bartholomew, Matthew and Thomas, James *the son of* Alphaeus, and Simon who is called Zealotes, and Jude *the brother* of James, and Judas Iscariot who was the traitor. And coming down with them, he stood in a plain place, and the company of the disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coast of Tyre and Sidon, who were come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch him, for virtue went out from him, and healed all.

---

*St. Matthew's Day.*

*The Collect.*

GRANT, O God, we may be aided by the prayers of blessed Matthew, the Apostle and Evangelist: that what we cannot obtain by our weakness, may be granted us by his intercession. Thro'

*For the Epistle.* Ezec. i.  
10. 14.

*The Gospel.* Matt. ix.  
9. 13.

THE likeness of the four living creatures was this: there was the face of a man, and the face of a lion on the right side of all the four; and the face of an ox on the left side of all the four; and the face of an eagle over all the four. And their faces and their wings were stretched upwards: two wings of every one were joined, and two covered their bodies. And every one of them went straight forward: whither the impulse of the spirit was to go, thither they went, and they turned not when they went. And as for the likeness of the living creatures, their appearance was like that of burning coals of the fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire. And the living creatures ran and returned like flashes of lightning.

*At that time:* Jesus saw a man sitting in the custom-house, name Matthew; and he said to him: Follow me. And he arose up, and followed him. And it came to pass as he was sitting at meat in the house, behold many publicans and sinners came and sat down with Jesus and his disciples. And the Pharisees seeing it, said to his disciples: Why dost thou master eat with publicans and sinners? But Jesus hearing it, said: They that are in health need not a physician, but they that are ill. Come then and learn what this meaneth: *I will have mercy, and not sacrifice.* For I am not come to call the just, but sinners.

---

*St. Michael's Day.*

*The Collect.*

O God, who, by wonderful order, hast regulated the employments of angels and men: grant that thou who are always ministering before thee



heaven, may defend our  
 res here on earth.  
 bro'.

For the Epistle. Rev. i.  
 1. 5.

And those days: God gave  
 unto him, to make  
 known to his servants  
 the things which must  
 shortly come to pass:  
 and signified, sending by  
 his angel to his servant  
 John, who hath given  
 testimony to the word  
 of God, and the testi-  
 mony of Jesus Christ,  
 that things soever he  
 hath seen. Blessed is he,  
 that readeth and heareth  
 the words of this pro-  
 phecy: and keepeth  
 these things which are  
 written in it. For the  
 time is at hand. John  
 the seven churches  
 which are in Asia. Grace  
 be unto you and peace  
 from him that is, and  
 that was, and that is to  
 come, and from the se-  
 ven spirits which are be-  
 fore his throne; and from  
 Jesus Christ, who is the  
 faithful witness, the first-  
 gotten of the dead,  
 and the prince of the  
 angels of the earth, who  
 hath loved us, and hath  
 washed us from our sins  
 with his own blood.

The Gospel. Matt. xviii.  
 1. 10.

At that time: The dis-  
 ciples came to Jesus,  
 saying: Who, thinkest  
 thou, is the greatest in  
 the kingdom of heaven?  
 And Jesus calling unto  
 him a little child, set him  
 in the midst of them,  
 and said: Amen I say  
 to you, unless you be  
 converted, and become  
 as little children, you  
 shall not enter into the  
 kingdom of heaven.  
 Whosoever, therefore,  
 shall humble himself as  
 this little child, he is the  
 greatest in the kingdom  
 of heaven. And he that  
 shall receive one such  
 little child in my name,  
 receiveth me. But he that  
 shall scandalize one of  
 these little ones that be-  
 lieve in me, it were bet-  
 ter for him that a mill-  
 stone should be hanged  
 about his neck, and that  
 he should be drowned in  
 the depth of the sea.  
 Wo to the world because  
 of scandals. For it must  
 needs be that scandals  
 come: but nevertheless  
 wo to that man by whom  
 the scandal cometh.  
 And if thy hand or thy  
 foot scandalize thee, cut  
 it off, and cast it from



thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire. See that you despise not one of these little ones: for I say unto you, that their angels in heaven always see the face of my Father who is in heaven.

---

*St. Luke the Evangelist's Day.*

*The Collect.*

MAY the holy Evangelist, Luke, we beseech thee, O Lord, intercede for us, who continually bore the mortification of the cross in his body for the honour of thy name. Thro'.

*The Epistle.* 2 Cor. viii.  
16. 24.

*Brethren:* Thanks be to God, who hath given the same carefulness for you in the hearts of Titus. For indeed he ac-

cepted the exhortation but being more careful of his own will, he went unto you. We have seen also with him his brother, whose praise is the gospel through all the churches: and not that only, but he was also ordained by the churches companion of our travels, for thy grace, which is administered to us to the glory of the Lord, and our determined will: avoiding this, lest any man should blame us in this abundance which is administered by us. For we forecast what may be good not only before God, but also before men. And we have seen with them our brother also, whom we have proved diligent in many things: but much more diligent, with much confidence in you, either Titus, who is my companion and fellow-labourer towards you, or our brethren, the apostles of the churches, the glory of Christ. Wherefore shew ye to them, in the sight of the churches, the evidence of your charity, and of our boasting on your behalf.

*The Gospel, Luke x.*  
1. 9.

kingdom of God is come  
nigh unto you.

*At that time:* The Lord appointed other seventy-two: and he sent them two and two before his face into every city and place whither he was to come. And he said to them: The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers into his harvest. Go: behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say: Peace be to this house: and if the son of peace be there, your peace shall rest upon him: but if not, shall return to you. And in the same house remain, eating and drinking such things as they give. For the labourer is worthy of his hire. Remove not from house to house. And into whatsoever city soever you enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say to them: The

---

SS. *Simon and Jude's*  
*Day.*

*The Collect.*

O GOD, who by thy blessed apostles, Simon and Jude, hast taught us to know thee; grant that we may solemnize their eternal glory with true devotion, and by observing their festival be improved in the love of thee. Thro'.

*The Epistle, Ephes. iv.*  
7. 15.

*Brethren:* To every one of us is given grace according to the measure of the giving of Christ. Wherefore he saith: *Ascending on high he led captivity captive: he gave gifts to men.* Now that he ascended, what is it, but because he also descended first into the lower parts of the earth. He that descended is the same also that ascended above all the heavens, that he might fill all things. And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doc-

tors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.

*The Gospel.* John xv.  
17. 21.

*At that time: Jesus said to his disciples: These things I command you, that you love one another. If the world hate you, know ye that it hath hated me before you. If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember my word that I said to you: The servant is not greater than the master. If they have persecuted me, they will also persecute you: if they have kept my word, they will keep yours also. But all these things they will do to you for my name's sake: because they know not*

him that sent me. If I had not come, and spoken to them, they would not have sin: but now they have no excuse for their sin. He that hateth me hateth my Father also. If I had not done among them the works that no other man hath done, they would not have sin: but now they have both seen and hated both me and my Father. But that the word might be fulfilled, which is written in their law: *They hated me without cause.*

---

*All Saints' Day.*

*The Collect.*

ALMIGHTY and eternal God, by whose favour we have obtained honour, on one day, the merits of thy saints: grant that we may obtain a plentiful blessing of thy so much desired mercy, since we have so many petitions in our behalf. Through

*For the Epistle.* Rev.  
2. 12.

*In those days: Behold, I, John, saw another angel ascending from the rising of the sun, having the sign of the living*

od: and he cried with  
oud voice to the four  
gels, to whom it was  
ven to hurt the earth  
d the sea, saying:  
urt not the earth, nor  
e sea, nor the trees,  
we have signed the  
vants of our God in  
eir forehead. And I  
ard the number of  
em that were signed:

hundred forty-four  
ousand were signed,  
all the tribes of the  
ildren of Israel. Of  
e tribe of Juda, *were*  
elve thousand signed:  
the tribe of Ruben,  
*were* twelve thousand  
igned: Of the tribe of  
ad, *were* twelve thou-  
nd signed: Of the tribe  
Aser, *were* twelve thou-  
nd signed: Of the tribe  
Nephthali, *were* twelve  
ousand signed: Of the  
ibe of Manasses, *were*  
elve thousand signed:  
f the tribe of Simeon,  
*were* twelve thousand  
igned: Of the tribe of  
evi, *were* twelve thou-  
nd signed: Of the tribe  
Issachar, *were* twelve  
ousand signed: Of the  
ibe of Zebulon, *were*  
elve thousand signed:  
f the tribe of Joseph,  
*were* twelve thousand  
igned: Of the tribe of  
enjamin, *were* twelve

thousand signed. After  
this I saw a great mul-  
titude, which no man  
could number, of all na-  
tions and tribes, and peo-  
ple and tongues; stand-  
ing before the throne,  
and in sight of the Lamb,  
clothed with white robes,  
and palms in their hands:  
and they cried with a  
loud voice, saying; Sal-  
vation to our God, who  
sitteth upon the throne,  
and to the Lamb. And  
all the angels stood round  
about the throne, and the  
ancients, and the four  
living creatures; and they  
fell down before the  
throne upon their faces,  
and adored God, saying;  
Amen; Benediction, and  
glory, and wisdom, and  
thanksgiving, and honour,  
and power, and strength  
to our God for ever and  
ever. Amen.

*The Gospel.* Matt. v.

1. 12.

*At that time:* Jesus see-  
ing the multitude, went  
up into a mountain, and  
when he was set down,  
his disciples came unto  
him. And opening his  
mouth he taught them,  
saying; Blessed are the  
poor in spirit; for theirs  
is the kingdom of hea-  
ven. Blessed are the

P

meek; for they shall possess the land. Blessed are they that mourn; for they shall be comforted. Blessed are they that hunger and thirst after justice; for they shall have their fill. Blessed are the merciful; for they shall obtain mercy. Blessed are the clean of heart; for they shall see God. Blessed are the peace makers; for they shall be called the children of God. Blessed are they that suffer persecution for justice sake; for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake; be glad and rejoice, for your reward is very great in heaven.

---

*The Day of Commemoration of all departed Souls.*

*The Collect.*

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of their sins: that through the help of pious supplica-

tions, they may obtain the pardon they have always desired. Who livest

*The Epistle.* 1 Cor. xv  
51. 57.

*Brethren:* Behold I tell you a mystery. We shall all indeed rise again but we shall not all be changed. In a moment in the twinkling of an eye, at the last trumpet for the trumpet shall sound, and the dead shall rise again incorruptible and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality. And when this mortal hath put on immortality then shall come to pass the saying that is written: *Death is swallowed up in victory. O death where is thy victory? death where is thy sting?* Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, who has given us the victory through our Lord Jesus Christ.

*The Gospel.* John. v  
25. 29.

*At that time:* Jesus said to the multitude of the Jews: Amen, amen, I say



unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear, shall live. For as the Father hath life in himself; so he hath given to the Son also to have life in himself; and he hath given him authority to execute judgment, because he is the son of man. Wonder not at this, for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.

---

*St. Andrew's Day.*

*The Collect.*

WE humbly beseech thy divine majesty, O Lord, that as the blessed Apostle Andrew was a teacher and pastor of thy Church, so he may be with thee our perpetual intercessor. Thro'.

*The Epistle.* Rom. x.  
10. 18.

*Brethren:* With the  
P 2

heart we believe unto justice: but, with the mouth confession is made unto salvation. For the scripture saith: *Who-soever believeth in him, shall not be confounded.* For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him. For *whosoever shall call upon the name of the Lord, shall be saved.* How then shall they call on him, in whom they have not believed? or how shall they believe him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, unless they be sent? as it is written: *How beautiful are the feet of them that preach the gospel of peace, that bring good tidings of good things?* But all do not obey the gospel. For *Isaias saith: Lord, who hath believed our report?* Faith then cometh by hearing: and hearing by the word of Christ. But I say: Have they not heard? Yes verily, *their sound hath gone forth into all the earth, and their*

*words unto the ends of the whole world.*

*The Gospel.* Matt. iv.  
13. 22.

*At that time:* Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). And he saith to them: Come ye after me, and I will make you fishers of men. And they immediately leaving their nets, followed him. And going on from thence, he saw two other brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them. And they forthwith left their nets and father, and followed him.

---

*St. Thomas's Day.*

*The Collect.*

GRANT, O Lord, we beseech thee, that we may rejoice on the solemnity of thy blessed Apostle Thomas; to the end that we may always have the assistance of his prayers,

and zealously profess the faith he taught.

*The Epistle.* Ephes. ii.  
19. 22.

*Brethren:* You are no more strangers and foreigners: but you are fellow-citizens with the saints, and the domestics of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: in whom all the building being framed together groweth up into an holy temple of the Lord. In whom you also are built together into an habitation of God in the spirit.

*The Gospel.* John xx.  
19. 31.

*At that time:* When it was late that same day, being the first day of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when he had said this he shewed them his hands and his side. The disciples therefore were glad when they saw the Lord. And he said to

them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them; Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven them; and whose sins ye shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him; We have seen the Lord. But he said to them; Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hands into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said; Peace be to you. Then he said to Thomas; Put in thy fingers hither, and see my hands, and bring hither thy hand, and put it into my side, and be not faithless, but believing. Thomas answered and said to him; My

Lord and my God!! Jesus saith to him; Because thou hast seen me, Thomas, thou hast believed; blessed are they that have not seen, and have believed.

---

*St. John the Evangelist's Day.*

*The Collect.*

MERCIFULLY, O Lord, enlighten thy Church; that being taught by blessed John, thy Apostle and Evangelist, she may come to thy eternal rewards. Thro'.

*For the Epistle.* Eccles.  
xv. 1. 6.

HE that feareth God will do good: and he that possesseth justice shall lay hold on her; and she will meet him as an honourable mother, and will receive him as a wife married of a virgin. With the bread of life and understanding, she shall feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved: and she shall hold him fast, and he shall not be confounded: and she shall exalt him among his

neighbours: and in the midst of the Church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory. She shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name.

*The Gospel.* John xxi.  
19. 24.

*At that time,* Jesus said to Peter; Follow me. Peter turning about, saw that disciple whom Jesus loved, following, who also leaned on his breast at supper, and said: Lord, who is he that

shall betray thee? Him therefore when Peter had seen, he saith to Jesus Lord, and what *shall* this man *do*? Jesus saith to him: So I will have him remain till I come, what is it to thee? Follow thou me. This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him: he should not die; but so I will have him to remain till I come, What is it to thee? This is that disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true.

## THE BLESSING THE PEOPLE WITH HOLY WATER.

¶ *Before the solemn Service of High Mass, it is usual, though by no Means necessary, to sprinkle blessed Water upon the People\*, the Quire singing*

*The Anthem.*  
Thou wilt sprinkle me, O Lord, with hyssop, and I shall be cleansed: thou shalt wash me, and shall be made whiter than snow. *Ps.* Have mercy on me, O God, according

\* Formerly men had so much respect for religion and the prayers of the church, that they made pictures



o thy great mercy. V. ¶ *The Priest being returned to the Altar says:*

Glory, &c.

Thou, &c.

[*From Easter-Sunday to Whit-Sunday inclusive, the following Anthem is sung instead of the former.*

I saw water running from the right side of the temple, Alleluia : and all those who were sprinkled with that water were saved, and they shall say, Alleluia, alleluia. Ps. Confess ye the Lord, because he is good, because his mercy is for ever. V. Glory, &c.

I saw, &c.

V. O Lord, shew us thy mercy.  
R. And give us thy salvation. V. Lord, hear my prayer. R. And let my cry come to thee. V. Our Lord be with you. R. And with thy spirit.

Let us pray.

HEAR us, O Lord, holy Father, almighty and eternal God, and vouchsafe to send thy holy angels from heaven to keep, support, protect, visit, and defend all that dwell in this habitation: thro' Christ our Lord.

R. Amen.

enter into all their actions and concerns of life ; and as they knew that nothing happens without the permission of God, they would not undertake any thing until they had asked his benediction, through the prayers of the church ; neither would they use medicine, food, or any thing else, until it had thus received the divine blessing. Then simple in mind, pure in intention, and full of faith in God,—men have since become proud in heart, independent in spirit, and corrupt in their lives.—In the use of holy water, the church simply intends to express to the faithful, that as our corporal bodies are cleansed and purified by water, so our souls must be purified from sin by the prayers and sacraments of the church.



THE  
CELEBRATION OF THE LORD'S SUPPER,  
TOGETHER WITH  
HOLY COMMUNION,  
COMMONLY CALLED THE MASS.\*

- ¶ *There are two Forms in the Church of celebrating the Lord's Supper ; one called High Mass, the other Low Mass, both the same in essence and substance, and only differing in the quantity of ceremony which the Church displays in the service.*
- ¶ *The celebration of the Lord's Supper is the most holy Mystery of the Christian Religion, and therefore all Christians should make a particular point of assisting at it ; especially as the Church lays them under the obligation of attending thereat on all Sundays and solemn Festivals, if they can.*
- ¶ *Through respect to the holy Sacrament, the officiating Priest always communicates fasting.*
- ¶ *The Ceremonies and Rubrics are all regularly marked out and appointed by the Church.*
- ¶ *After placing the Communion Vessels (called the Paten or Plate, Chalice or Cup) upon the Alta*

---

\* This ancient word is still retained by some Protestants. In the first edition of their Common Prayer Book, the title of this office stands thus : THE SUPPER OF THE LORD AND HOLY COMMUNION, COMMONLY CALLED THE MASS. The English word *Mass*, in Latin *Missa*, is derived from the word *Missio*. It was the practice in the primitive church, when the eucharistic mysteries of the Lord's Supper were celebrating, to dismiss from the assembly all those who had not been fully admitted into the church and communion of the faithful ; and this was called *Missio*, or the dismissal ; whence are formed the corruptions *MISSA* and *MASS*. *Diximus de remissa peccatorum.*—Tertull. Lib. 4. ad Maron. c. 18. *REMISSIO—REMISSA—MISSIO—MISSA.*

*the Priest descends to the lowest step, and humbles himself with the Prayer of Confession made to God and to the whole Church, beginning with the Psalm of David, Judica me Deus, Judge me, O God, &c.*

THE ORDER FOR THE CELEBRATION OF THE LORD'S SUPPER, TOGETHER WITH HOLY COMMUNION, COMMONLY CALLED THE MASS.



the name of the Father, and of the Son, and of the Holy Ghost, Amen.

*Anth.* I will go unto the altar of God.

*R.* To God, who re-joiceth my youth.

*Ps. xlii.*

JUDGE me, O God, and distinguish my cause in the nation that is holy: from the unrighteous and deceitful man deliver me.

*R.* Since thou, O God, my strength, why hast thou rejected me? why do I go sorrowful whilst the enemy afflicteth me?

*P.* Send forth thy light and thy truth: they have conducted me and brought me unto the holy mountain, and into thy tabernacle.

*R.* I will go unto the altar of God: to God who re-joiceth my youth.

*P.* I will praise thee on the harp, O God, my God; why art thou sorrowful, O my soul? and why dost thou disturb me?

*R.* Hope in God, for him will I still praise; he is my God, and the Saviour I look for.

*P.* Glory be to the Father, and to, &c.

*R.* As it was in the beginning, is now, and ever shall be, world without end. Amen.

*P.* I will go unto the altar of God.

*R.* To God who re-joiceth my youth.

*P.* May our help be in the name of the Lord.

*R.* Who made heaven and earth.

*P.* I confess to Almighty God, &c.

*R.* May Almighty God be merciful to thee, and, forgiving thee thy sins, bring thee to everlasting life. *P.* Amen.

R. I confess to Almighty God, to blessed Mary, ever a Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, thro' my fault, thro' my fault, thro' my most grievous fault. Therefore I beseech blessed Mary, ever a virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, and you, O Father, to pray to the Lord our God for me.\*

P. May Almighty God be merciful unto you, and, forgiving you your sins, bring you to life everlasting. R. Amen.

P. May the Almighty and most merciful Lord grant us pardon, absolution, and remission of our sins. R. Amen.

P. O God, thou being turned toward us, waken us.

R. And thy people will rejoice in thee.

P. Shew us, O Lord, thy mercy.

R. And grant us thy salvation.

P. O Lord, hear my prayer.

R. And let my prayer come unto thee.

P. The Lord be with you.

R. And with thy spirit.

¶ *Then whilst the Priest ascends to the altar, says :*

Take away from our iniquities, we beseech thee, O Lord, that we may be worthy

---

\* Let persons who have any objection to this invocation of the saints, understand that similar invocations occur in the ancient liturgies or masses of St. Chrysostom and St. Basil. In the post-communion of Chrysostom's Mass, we find this prayer: "We return thee thanks, dear Lord, and benefactor of our souls, because this day thou hast made us worthy of celestial and immortal mysteries. Direct our conduct, confirm us in thy fear, defend our lives, and protect our ways; by the prayers and intercession of the ever glorious Virgin Mary, Mother of God, and of all the saints." See also the note at the beginning of the Litany.

er with pure minds  
to the Holy of Holies :  
O' Christ our Lord.

And embracing the Al-  
tar, he says :

We beseech thee, O  
Lord, by the merits of  
saints, whose relics  
are here, and of all the  
saints, that thou wouldst  
be merciful to forgive me  
my sins. Amen.

¶ *In the solemn Service  
of High Mass, Incense  
is burnt about the Al-  
tar\*, to shew that we  
ought only to offer to  
God the purest wor-  
ship ; and also, that if  
our Prayers be humble  
and fervent, they will  
ascend to heaven like a  
sweet perfume. (Eccl.  
xlv. 20.) Blessing the*

Christians must never forget that the eucharistic mystery of the Lord's Supper is a real and true sacrifice, in the manner of Melchisedech's oblation ; and of course it was very wise in the church to introduce into its liturgy those ceremonies, forms, and rites, appropriate to sacrifices, which were prescribed by God himself to the people in the old law. The officiating priest is subsequently, in the solemn service, assisted by two more ministers, who assist him to offer this *clean sacrifice* (Malach. i. 11.) of the new covenant. Dressed in garments which were anciently worn by all priests when ministering, the high priest and his assistants are, in the Christian Church, what the high priest and his assistants were in the temple of Jerusalem. The colour of these garments changes according to the feasts of the church commemorated : for instance, red is used on the feast of a martyr—purple in time of penance—black in the service for the dead. The candles denote the great light which came into the world with the Gospel, and that the Eucharist to us is a special mystery of joy. The many crosses which are made, signify that the whole refers to the passion and death of Jesus Christ : and whenever the priest bends the knee, he is always to honour and adore Jesus Christ present in the sacrament. In short, if Christians will always carry this reflection in their minds, that this eucharistic mystery is a sacrifice, they will then more fully understand and see the propriety of the ceremonies employed. The ceremonies used in the Latin Mass, are of the same nature and description as those prescribed in the ancient Greek Liturgies of St. Chrysostom and St. Basil.



*Incense, the Priest says: Mayest thou be blessed by him in whose honour thou shalt be burnt.*

BLESSED be the holy Trinity, and undivided Unity: we will praise it, because it hath shewn his mercy to us. *Ps.* O Lord, our God, how wonderful is thy name over the utmost boundaries of the earth.

¶ *The Priest then goes to the book and reads the INTROIT\*, which being different every day, the following may be said:*

Let the name of the Lord be blessed both now and for ever. From the rising to the setting of the sun all praise is due to the name of the Lord. Who is like the Lord our God, who dwells on high, and looks on all that is humble both in heaven and on earth. Glory be to the Father, &c.

P. Lord, have mercy on us.

R. Lord, have mercy on us.

P. Lord, have mercy on us.

R. Christ, have mercy on us.

P. Christ, have mercy on us.

R. Christ, have mercy on us.

P. Lord, have mercy on us.

R. Lord, have mercy on us.

P. Lord, have mercy on us.

¶ THE GLORIA IN EXCELSIS, which is not said at Advent, Lent, nor at Mass for the Dead.

GLORY be to God on high, and peace on earth to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee; we give thee thanks for thy great glory, O God, heavenly King. God the Father Almighty, Lord Jesus Christ, thine only begotten Son. O God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us who takest away the sins of the world, hear our prayer: who sittest at the right hand of the Father, have mercy on us. For thou only art holy, thou only art Lord, thou only O Jesus Christ, with the Holy Ghost, art most high.

\* It is called the Introit, because at High Mass the choir sing it as the priest enters the sanctuary.



the glory of God the Father. Amen.

*The Priest turning towards the People, says :*

P. The Lord be with you.

R. And with thy spirit.

*Then going to the Book, reads the Collects, which being different every*

*Day, the following may be said on the common Days of the Week: \**

We humbly beseech thee, O almighty eternal God, mercifully to give ear to the prayers of thy servant, which he offers to thee in the name of thy Church, and in behalf of us thy people; except them to the honour of thy name, and the good of our souls, and grant us all those blessings which may any way contribute to our salvation: thro' our Lord Jesus Christ. Amen.

*The Clerk having answered Amen, the Priest reads the Epistle, which being different also, say as follows :*

Be thou, O Lord, eternally praised and blessed, for having communicated thy spirit to the holy

prophets and apostles, disclosing to them admirable secrets, redounding to thy glory and our great good. We firmly believe their word, because it is thine. Give us, we beseech thee, the happiness to understand from the Church, by their instructions, what is profitable, and grace to practise the same all our lives.

¶ *At the end of the Epistle, the Clerk answers:*

Thanks be to God.

¶ *Then may be said :*

How wonderful, O Lord, is thy name thro' the whole earth. I will bless our Lord at all times, his praise shall ever be in my mouth. Be thou my God and my Protector; in thee alone I will put my trust, let me not be confounded for ever.

¶ *The Prayer before the Gospel.*

CLEANSE my heart and my lips, O almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal: and vouchsafe thro' thy gracious mercy so to purify me, that I may worthily

\* The first Collect, together with the Epistles and Gospels of the Sundays and principal festivals of the year, are to be found in their proper place.

declare thy holy gospel :  
thro' Christ our Lord.  
*Amen.* Bless me, O Lord.

May the Lord be in  
my heart and in my lips,  
that I may worthily and  
meetly declare his gospel.  
*Amen.*

P. The Lord be with  
you. R. And with thy  
spirit.

P. The sequence (or  
beginning of the gospel  
according to St. &c.

¶ *During the Gospel may  
be said as follows : \**

Be thou ever adored  
and praised, O Lord, who  
art not content to in-  
struct and inform us by  
the prophets and apos-  
tles, but hast even  
vouchsafed to speak to  
us by thy only Son our  
Saviour Jesus Christ,  
commanding us by a  
voice from heaven to  
hear him : grant us,  
merciful God, the grace  
to profit by his divine  
and heavenly doctrine.  
All that is written of  
thee, dread Jesus, in thy  
gospel, is truth itself: no-  
thing but wisdom in thy  
actions; power and good-  
ness in thy miracles;  
light and instruction in  
thy words. With thee,  
sacred Redeemer, are the

words of eternal life : to  
whom shall we go, but  
to thee, eternal Fountain  
of Truth? I firmly be-  
lieve, O God, all thou  
teachest, give me only  
grace to practise what  
thou commandest, and  
command what thou  
pleasest.

¶ *At the end of the Gospel  
is answered :*

Praise be to thee, O  
Christ.

¶ *Then the Priest says in  
a low voice :*

May our sins be blot-  
ted out by the words of  
the gospel. *Amen.*

¶ *Immediately after the  
Gospel follows the Ser-  
mon, or public Instruc-  
tion of the People,  
which is usually on the  
Gospel of the day.*

THE NICENE CREEI  
*which is repeated on  
Sundays and great  
Feasts of the Year.*

I BELIEVE in one God, the  
Father Almighty, maker  
of heaven and earth, and  
of all things visible and  
invisible. And in our  
Lord Jesus Christ, the  
only Son of God, and born  
of the Father before  
all ages : God of God,  
light of light, true God

\* The people stand while the Gospel is read.

true God: begotten,  
 t made: consubstantial  
 the Father, by whom  
 things were made.  
 ho for us men, and for  
 r salvation, descended  
 om heaven, \* AND WAS  
 CARNATE RY THE HOLY  
 HOST of the Virgin  
 ary, AND WAS MADE  
 AN: was crucified also  
 r us; suffered under  
 ontius Pilate, and was  
 ried; and the third  
 y rose again, ac-  
 rding to the scrip-  
 res. And ascended in-  
 heaven, sits at the  
 ght-hand of the Fa-  
 er: and will come a-  
 in with glory to judge  
 e living and the dead:  
 whose kingdom will  
 e no end. And in the  
 oly Ghost, the Lord and  
 e-giver, who proceeds  
 om the Father and the  
 on: who with the Fa-  
 er and the Son is a-  
 ored and glorified; who  
 ake by the prophets;  
 nd one Holy, Catholic,  
 nd Apostolic Church. I  
 onfess one baptism for  
 e remission of sins.  
 nd I expect the resur-  
 ection of the dead, and

the life of the world to  
 come. *Amen.*

¶ *The Priest then says,  
 turning towards the  
 People:*

The Lord be with you.

R. And with thy spirit.

*At the Offertory, which  
 differs every Day, may  
 be said:*

O my God, I sincerely  
 offer myself, and all I  
 have, to thee, to do and  
 suffer whatever thou  
 commandest or permit-  
 test. Receive my offer-  
 ing, and bear with my  
 weakness, I most hum-  
 bly beseech thee.

¶ *Then the Priest unco-  
 vers the Paten or Plate,  
 and the Chalice or  
 Cup, and holding up  
 the Bread, repeats the  
 Offertory Prayer, say-  
 ing:*

Accept, O holy Father,  
 almighty and eternal  
 God, this unspotted host,  
 which I thy unworthy  
 servant offer unto thee,  
 my living and true God,  
 for my innumerable sins,  
 offences, and negligen-  
 ces, and for all here pre-  
 sent; as also for all faith-  
 ful Christians, both liv-

\* At these words the priest and people kneel down  
 in adoration of the ineffable mystery of the Incar-  
 nation of the Son of God.

ing and dead; that it may avail both me and them unto life everlasting.

*Amen.*

¶ *Then the Priest puts the Wine and Water into the Chalice, saying :\**

O God, who in creating human nature, hast wonderfully dignified it, and still more wonderfully reformed it; grant that by the Mystery of this Water and Wine, we may be made partakers of his divine nature, who vouchsafed to become partaker of our human nature, *namely*, Jesus Christ our Lord thy Son, who with thee in the unity of the Holy Ghost, liveth and reigneth one God, &c. *Amen.*

¶ *Then offering up the Chalice, he says :*

We offer unto thee, O Lord, the Chalice of Salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet odour for our salvation and for that of the whole world. *Amen.*

¶ *Then the Priest says before the Altar :*

Accept us, O Lord, in the spirit of humility, and contrition of heart, and grant, that the sacrifice which we offer this day in thy sight, may be pleasing to thee, O Lord God.

¶ *Then he blesses the Bread and Wine, saying :*

Come, O almighty and eternal God, the sanctifier, and bless this sacrifice, prepared for the glory of thy holy name.†

\* Formerly it was the custom in the Protestant Church also to mingle water in the cup; and the omission was strongly reprehended by many of its most learned divines, on the ground of the practice being derived from apostolical tradition. See *Reasons for Restoring some Prayers, &c. and Defence of Ditto.* London, 1718.

† ¶ *Here again at solemn Mass the Priest blesses the incense saying :* May the Lord, by the intercession of blessed Michael the archangel, standing at the right hand of the altar of incense, and of all his elect, vouchsafe to bless this incense, and receive it as an odour of sweetness. Thro'. *Amen.* ¶ *When incensing the Bread and Wine, he says :* May this incense which thou has blest, O Lord, ascend to thee, and may thy mercy descend upon us. ¶ *When incensing the Altar, he says, Ps. cxi*



*Washing his Hands, he says, Ps. xxv. 6.*

I will wash my hands among the innocent: and will encompass thy altar, Lord.

That I may hear the voice of praise: and publish all thy marvellous works.

Lord, I have loved the beauty of thy house, and the place of the habitation of thy glory.

Destroy not my soul with the impious; and my life with men of bloody minds.

In whose hands are iniquities: their right-hand is filled with bribes.

But I have walked in my innocence: redeem me, and have mercy on me.

My feet have stood in the right path: in the assembly I will bless thee, O Lord.

Glory be to the Father, &c.

¶ *Bending before the middle of the Altar, he says:*

Receive, O holy Trinity, this oblation which we make to thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of the blessed Mary\* ever a virgin, the blessed John

lay my prayer, O Lord, ascend like incense in thy sight, and the lifting up of my hands be as an evening sacrifice. Place, O Lord, a guard on my mouth, and a gate of prudence before my lips, that my heart may not wander after words of malice, to seek excuses in sin.

*Giving the Censer to the Deacon, he says:* "May the Lord enkindle within us the fire of his love, and the flame of everlasting charity." *Amen.*

\* The commemoration of the saints in the Mass, is a practice which, through ancient liturgies, may be traced back to the very days of the apostles. Hardly a fragment of a Greek, Syriac, or Arabic liturgy can be produced without evidence for it. "I receive," writes the great St. Basil, "the holy apostles, prophets, martyrs, and I invoke them, that they may pray for me, and that by their means God may be merciful to me, and forgive me my sins. On this account I honour them and respect their representations, especially because all these things have been ordained for us by the tradition of the apostles; and so far from being forbidden they appear in all our churches."



Baptist, the holy Apostles Peter and Paul, and of all the Saints; that it may be available to their honour and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Thro' the same Christ our Lord. *Amen.*

¶ *Then turning towards the People, he says:*

Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of his name, and to our benefit, and to that of his holy Church.

¶ *As the next Prayer differs every Day, the following may be said:*

Mercifully hear our prayers, O Lord, and graciously accept this obla-

tion, which we thy servants are making to thee; that as we offer it to the honour of thy name, so it may be to us here a means of obtaining thy grace, and hereafter everlasting happiness. Thro' our Lord Jesus Christ thy Son who with thee, &c.

P. World without end R. *Amen.*

¶ *Then the Priest proceeds, saying:*

P. The Lord be with you. R. And with thy spirit. P. Lift up your hearts. R. We have lifted them up to the Lord. P. Let us give thanks to our Lord God. R. It is meet and just.

*The common Preface of all Festivals and other days that have non proper, and in Mass for the Dead. N. I This\* mark refers to*

---

(Ep. 205. T. 3. Ed. Par. p. 224.) Even the English Protestant Church was once in unison with the Catholic on this head. The prayer for the whole Church in the communion office formerly contained the following passage: *And here we do give unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, from the beginning of the world and chiefly in the glorious and most blessed Virgin Mary Mother of thy Son Jesus Christ our Lord and God, and in thy holy patriarchs, prophets, apostles, and martyrs, whose examples (O Lord), and steadfastness in thy faith, and keeping thy holy commandments grant us to follow. We commend unto thy mercy (O Lord) all other thy servants, &c.*

*the subsequent part of the proper Prefaces.*

It is truly meet and right, and available for our salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father Almighty, eternal God. \* Thro' Christ our Lord: by whom the angels praise thy Majesty, the dominations adore it, the powers tremble before it, the heavens, the heavenly virtues, and blessed seraphim, with common jubilee glorify thee. Together with whom beseech thee that we may be admitted to join our humble voices, saying:

† Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that comes in the name of the Lord. Hosanna in the highest.

*On Trinity Sunday, and all other Sundays in the year that have no proper Prefaces.*

\* Who, together with thy only begotten Son,

and the Holy Ghost, art one God, and one Lord: not in a singularity of person, but in a Trinity of substance. For what we believe of thy glory, as thou hast revealed it, the same we believe of thy Son, and of the Holy Ghost, without any difference or distinction. So that, in the confession of the true and eternal Deity, we adore a distinction in the Persons, an unity in the Essence, and an equality in the Majesty. Whom the angels and archangels, the cherubim also and seraphim praise, and cease not daily to cry out with one voice, saying, Holy, &c.

¶ *From Christmas-day till the Epiphany; on Corpus Christi; and on our Lord's Transfiguration.*

N.B. *Prefaces thus marked † are concluded in the same manner as this.*

\* Since by the mystery of the Word made flesh, a new ray of thy glory has appeared to the eyes of our souls: that whilst we behold God

---

† Here the bell at the altar is rung as a sign to the people, that the priest is entering on the more sacred part of the sacrifice.

visibly, we may be carried by him to the love of things invisible. † And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing an everlasting hymn to thy glory, saying, Holy, &c.

¶ *The Preface on the Epiphany till its Octave, inclusively.*

\* Because when thy only begotten Son appeared in the substance of our mortal flesh, he repaired us by the new light of his immortality. † And therefore, &c.

¶ *The Preface in Lent till Passion-Sunday.*

\* Who by this bodily fast extinguishest our vices, elevatest our understandings, bestowest on us virtue and its rewards. \* Thro', &c.

¶ *The Preface for Passion and Palm Sundays, Maundy - Thursday, and Feast of the Holy Cross.*

\* Who hast appointed that the salvation of mankind should be wrought on the wood of the cross: that from whence death came, thence life might arise: and he who overcame by the tree,

might also by the tree be overcome. \* Thro', &c.

¶ *From Holy - Saturday till the Ascension.*

It is truly meet and just right and available to salvation, to praise thee O Lord, at all times, but chiefly on this [night of day, or at this time when Christ our passover was sacrificed for us For he is the true Lamb who has taken away the sins of the world. Who by dying has destroyed our death, and by rising again restored us to life

\* And therefore, &c.

¶ *From Ascension-day till Whitsun-Eve.*

\* Thro' Christ our Lord Who after his resurrection appeared openly to all his disciples, and in their presence ascended into heaven, to make us partakers of his divine nature. † And therefore, &c.

¶ *The Preface from Whitsun-eve till Trinity Sunday.*

\* Thro' Christ our Lord Who ascending above all the heavens, and sitting at thy right hand, didst send down the promised Holy Spirit [this day] upon the children of adop-

1. Wherefore the whole world displays its excess of joy: the heavenly virtues also, and the angelic powers, sing in concert an everlasting hymn to thy glory, saying, Holy, &c.

*Festivals of the B. V. Mary, the Purification excepted, on which is said the Preface of Christmas.*

That we should praise, bless, and glorify thee on N. of the blessed Mary ever a Virgin. Who by the overshadowing of the Holy Ghost conceivest thy only begotten Son, and the glory of her virginity still remaining, brought forth the eternal Light of the world, Jesus Christ our Lord. \* By whom, &c.

*The Preface on the Festivals of the Apostles.*

It is truly meet and just, and available to our salvation, humbly to beseech thee, that thou, O Lord, our eternal Shepherd, wouldst not forsake thy flock, but keep us under thy continual protection by thy blessed Apostles. That it may be governed by those whom thou hast appoint-

ed its vicars and pastors.

\* And therefore, &c.

¶ *All which terminate with,*

Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that comes in the name of the Lord. Hosanna in the highest.

¶ *Here begins the Canon, or more sacred Part of the Mass.*

WE humbly pray and beseech thee, therefore, most merciful Father, thro' Jesus Christ, thy Son, our Lord, that thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy unspotted sacrifices, which in the first place we offer thee for thy holy Catholic Church, to which vouchsafe to grant peace; as also to preserve, unite, and govern it throughout the world, together with thy servant N. our Pope, N. our Bishop, and N. our King, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

*The Commemoration of the Living.*

Be mindful, O Lord,



of thy servants, men and women, N. and N.

¶ *Here the Priest silently commemorates those he intends to pray for.*

And of all here present, whose faith and devotion is known unto thee, for whom we offer, or who offer up to thee this sacrifice of praise for themselves, their families, and friends, for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to thee, the eternal, living, and true God.

COMMUNICATING with, and honouring in the first place, the memory of the ever Virgin Mary, Mother of our Lord God Jesus Christ; as also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thadeus; Linus, Cletus, Clement, Xystus, Cornelius, Cy-

prian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints, whose merits and prayers grant that we may be always defended by thy help of thy protection Thro' the same Christ our Lord. *Amen.*

¶ *Spreading his Hands over the Oblation, he blesses it, saying :*

WE THEREFORE beseech thee, O Lord, graciously to accept this oblation of our servitude as also of thy whole family, and dispose our days in thy peace, preserve us from eternal damnation, and rank us in the number of thine elect. Thro' Christ our Lord. *Amen.*

Which oblation thou, O God, vouchsafest in all respects to bless, approve, ratify, and accept that it may be made to us the body and blood of thy most beloved Son Jesus Christ our Lord \*.

---

\* The Protestants formerly used a similar prayer invocation, saying : *Hear us, O merciful Father, we beseech thee : and with thy holy spirit and word vouchsafe bless and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ. Who in the same night that he was betrayed, took bread, &c.*



Who the day before he offered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven, giving thanks to thee, mighty God, his Father: he blessed, brake, and gave it to his disciples, saying: Take and eat ye all of this, For this is my body.

*After pronouncing the Words of Consecration, the Priest kneeling, adores and elevates the sacred Host; and the Bell at the Altar is rung to give Notice to the Congregation.*

In like manner after he had supped, taking also this excellent chalice into his holy and venerable hands, giving thee also thanks, he blessed

and gave it to his disciples, saying: TAKE AND DRINK YE ALL OF THIS, FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

As often as you do these things, you shall do them in remembrance of me.\*

¶ *Here also kneeling, he adores and elevates the Chalice.* †

Wherefore, O Lord, we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, his resurrection and admirable ascension into hea-

---

\* This clean sacrifice, which the Prophet Malachy (xi.) so distinctly foretold should be offered in every place among the Gentiles, was also most strikingly figured by the sacrifice of bread and wine, offered by Melchisedech, and by the Mosaic sacrifice of the paschal lamb. The one was typical of the matter and form, the other of the essence and substance. In the former type, the innocent victim, whose blood had redeemed the people, (Exod. xii. 19.) was afterwards made their food and nourishment, and was wholly eaten and consumed.

† As the whole Mass is a mystical representation of Christ's passion, so the elevation of the Host and of the Chalice is in remembrance of his having been lifted up upon the cross. (John xii. 32.)

ven ; offer unto thy most excellent Majesty, of thy gifts bestowed upon us, a pure Host, a holy Host, an unspotted Host, the holy bread of eternal life, and chalice of everlasting salvation.

Upon which, vouchsafe to look with a propitious and serene countenance, and to accept them, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high-priest Melchisedech offered to thee, a holy Sacrifice, and an unspotted Victim.

We most humbly beseech thee, Almighty God, command these things to be carried by the hands of thy holy angel\* to thy altar on

high, in the sight of thy divine Majesty : that as many as shall partake of the most sacred body and blood of thy Son at this altar, may be filled with every heavenly grace and blessing. Thro' the same Christ our Lord. *Amen*

¶ THE COMMEMORATION OF THE DEAD.

Be mindful, O Lord of thy servants N. and N. who are gone before us, with the sign of faith and rest in the sleep of peace.

¶ *Here particular mention is made of such of the Dead as are to be prayed for.*

To these, O Lord, and to all who sleep in Christ grant, we beseech thee, a place of refreshment, light, and peace. Thro' the same Christ our Lord.† *Amen.*

---

\* Formerly prayers in the Protestant service were more like to our own than at present. They used to say, in imitation of the Catholics : *We beseech thee that whosoever shall be partakers of this holy communion may worthily receive the most precious body and blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction, and made one body with thy Son Jesus Christ, that he may dwell in them, and they in him ;—and we beseech thee to accept this our bounden duty and service, and command these our prayers and supplications, by the ministry of thy holy angels, to be brought up into thy holy tabernacle before the sight of thy divine Majesty, &c.*

† The first Protestants were always in the habit of praying for the dead, and so natural to every christian

*Here striking his Breast,  
the Priest says :*

Also to us sinners, thy  
servants. confiding in the  
multitude of thy mer-  
ces, vouchsafe to grant  
me part and fellowship  
with thy holy apostles and  
martyrs : with John, Ste-  
phen, Matthias, Barna-  
s, Ignatius, Alexan-  
der, Marcellinus, Peter,  
Policarpus, Perpetua, Aga-  
tha, Lucy, Agnes, Ce-  
cily, Anastasia, and with  
all thy saints: into whose  
company we beseech thee  
to admit us, not in con-  
sideration of our merits,  
but at thy own gratuitous  
mercy. Through Christ  
our Lord.

By whom, O Lord, thou  
dost always create, sanc-  
tify, quicken, bless, and  
give us all these good  
things. By him, and with  
him, and to him, with  
thee God the Father Al-  
mighty, and the Holy  
Ghost, be all honour and  
glory.

P. For ever and ever.

R. Amen.

Let us pray.

BEING instructed by thy  
saving precepts, and fol-  
lowing thy divine direc-  
tions, we presume to say ;

Our Father who art in  
heaven, hallowed be thy  
name: thy kingdom  
come: thy will be done

this duty of charity, that it is still a very usual prac-  
tice with many individuals among them to pray for  
their deceased parents and friends. In their first re-  
formed liturgy, the priest says ; *Let us pray for the whole  
state of the Christian Church, without the addition of  
any particular person here on earth ;* which last words in the Common  
Prayer now used, seem inserted to exclude prayer  
for the dead. Whereas the first edition in the Prayer  
Book of Christ's Church contains these words ; *We commend  
the souls of the departed (O Lord) all other thy servants, which are  
departed hence from us with the sign of faith, and now do rest  
in the sleep of peace : grant unto them, we beseech thee, thy  
mercy and everlasting peace, and that at the day of the general  
resurrection we, and all they that be of the mystical body of  
thy Son, may all together be set on his right-hand, and hear  
at his most joyful voice ; Come unto me, &c.*

The recommending the dead to the mercy of God,  
says a Protestant writer, is nothing of the remains of  
superstition, but a constant usage of the primitive Church ;  
and for this point might be produced unexceptionable  
authority.

on earth, as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation: R. But deliver us from evil. P. Amen.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and ever glorious Virgin Mary Mother of God, and of the holy apostles Peter and Paul, and of Andrew, and of all the saints, mercifully grant peace in our days: that through the assistance of thy mercy, we may be always free from sin, and secure from all disturbance. Thro' the same Jesus Christ, thy Son our Lord, who with thee and the Holy Ghost liveth and reigneth God.

P. World without end.

R. Amen.

P. May the peace of the Lord be always with you.

R. And with thy spirit.

¶ *Breaking the Host, he puts a Particle thereof into the Chalice, saying:*

May the mixture and consecration of the body

and blood of our Lord Jesus Christ, be to us that receive it effectual to eternal life. Amen.

¶ *Then inclining, and striking his Breast, he says thrice,*

Lamb of God, who takest away the sins of the world, \* have mercy upon us, \* have mercy upon us, \* give us peace

¶ *In Masses for the Dead he says twice, \* Give them rest; and lastly \* Give them eternal rest.*

Lord Jesus Christ who hast said to thy apostles, I leave you peace: I give you my peace: regard not my sins, but the faith of thy Church and grant her that peace and unity which is agreeable to thy will: who livest and reignest God for ever and ever. Amen.

Lord Jesus Christ, Son of the living God, who according to the will of thy Father, hast by thy death, through the co-operation of the Holy Ghost, given life to the world, deliver me by thy most sacred body and blood from all my iniquities, and from all evils: and make me always adhere to thy commandments, and never



ffer me to be separated  
om thee: who livest  
d reignest with God  
e Father in the unity,  
c.

Let not the participa-  
on of thy body, O Lord  
esus Christ, which I,  
ough unworthy, pre-  
me to receive, turn to  
y judgment and con-  
emnation: but thro' thy  
ercy, may it be a safe-  
uard and remedy, both  
soul and body: who  
ith God the Father, in  
e unity of the Holy  
host, livest and reign-  
st God for ever and  
ver. *Amen.*

*Taking the Host in  
his Hands, he says,*  
I will take the bread  
f heaven, and call upon  
e name of the Lord.

*Striking his Breast in  
Humility and Devot-  
ion, he says thrice,*

\* Lord I am not wor-  
hy that thou shouldst  
nter under my roof; say  
ut the word, and my  
oul shall be healed.

¶ *Receiving reverently  
both Parts of the Host,  
he says,*

May the body of our  
Lord Jesus Christ pre-  
serve my soul to life  
everlasting. *Amen.*

¶ *Taking the Chalice, he  
says,*

What return shall I  
make the Lord for all  
he has given to me? I  
will take the chalice of  
salvation, and call on  
the name of the Lord.  
Praising I will call upon  
the Lord, and shall be  
saved from my enemies.

¶ *Receiving the Blood  
of our Saviour, he says,*

The blood of our Lord  
Jesus Christ preserve my  
soul to everlasting life. †  
*Amen.*

¶ *If there be any among  
the People who wish to  
communicate, the Clerk  
says this general Con-  
fession; viz. "I confess  
to Almighty God," &c,  
and the Communicants  
approach to the Com-  
munion-Table, in the*

---

\* Here the bell at the altar is rung to give notice to  
the people of the communion.

† In the sacrifice of the Mass the Priest always com-  
municates under both kinds, on other occasions he only  
receives under one kind; and nothing is hereby  
wanting to complete the Sacrament, since every particle  
is the essential substance and sign of the mystery.

R 2



*Front of the Altar; and there kneel, holding the Napkin with both hands, whilst the Priest, turning towards them, pronounces the Prayer of Absolution, saying:*

May the Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting. *Amen.*

—May the all-powerful and merciful God, grant you pardon, absolution, and remission of all your sins. *Amen.*

¶ *Then with the sacred Host in his Hand, he says thrice,*

Behold the Lamb of God; behold him that taketh away the sins of the world: Lord I am not worthy that thou shouldst enter under my roof; say but the word and my soul shall be healed.

¶ *Then the Priest distributes the consecrated Particles, saying to each one,*

May the body of our Lord Jesus Christ preserve thy soul to everlasting life. *Amen.*

¶ *Then the Priest returning to the Altar, and the People to their respective Places, he*

*prays secretly as follows:*

Grant, Lord, that what we have taken with our mouth, we may receive with a pure mind, that of a temporal gift, it may become to us an eternal remedy.

¶ *Taking the second Absolution, he says,*

May thy body, O Lord which I have received and thy blood which I have drank, cleave to my bowels; and grant that no stain of sin may remain in me, who have been fed with thy pure and holy sacrament Who livest and reignest for ever and ever. *Amen.*

¶ *As the two following Prayers are different every Day, the following may be said at a Thanksgiving after Communion.*

LET it be now, O Lord the effect of thy mercy that we, who have been present at this holy mystery, may find the benefit of it in our souls.

P. The Lord be with you.

R. And with thy spirit  
Let us pray.

¶ *Then may be said,*  
WE give thee thank  
O Lord, for thy mercy

in admitting us to have a part in offering this sacrifice to thy holy name; accept it now to thy glory, and be ever mindful of our weakness, pardon all our defects, and grant our requests. Thro'.

P. The Lord be with you.

R. And with thy spirit.

\* Go, you are dismissed. (or) Let us bless the Lord.

R. Thanks be to God.

¶ *In Masses for the Dead.*

P. May they rest in peace.

R. Amen.

¶ *Inclining before the Altar the Priest says,*

Let the performance of my homage be pleasing to thee, O Holy Trinity: and grant, that the sacrifice which I, though unworthy, have offered up in the sight of thy Majesty, may be acceptable to thee, and through thy mercy be a propitiation for me, and those for whom it has been offered. Thro'.

¶ *Turning himself towards the People, he*

*gives them the Blessing, saying,*

May Almighty God, the Father, Son, and Holy Ghost, bless you. Amen.

P. The Lord be with you.

R. And with thy spirit.

P. The beginning of the Gospel according to St. John. R. Glory be to thee, O Lord.

In the beginning was the word, and the word was with God; and God was the word: it was in the beginning with God. All things were made by him, and without him was made nothing that was made: in him was life, and the life was the light of men, and the light shines in darkness, and the darkness has not comprehended it. A man was sent from God, whose name was John. He came for a testimony, to give testimony of the light, that all might believe through him. He was not the light, but to give testimony of the light. It was the true

---

\* Formerly the Mass ended here; the subsequent Prayer, the Blessing of the Priest, and St. John's Gospel, have been since added to the liturgy.

light that enlightens every man coming into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave them power to be made sons of God; those that believe in his name; who, not of blood, nor of the will of flesh, nor of the will of man, but of God are born: AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, (the glory as of the only begotten of the Father,) full of grace and truth.

¶ *At the End of the Gospel is said,*

R. Thanks be to God.

¶ *After solemn Mass, the following Versicles and Responses are sung for the King.*

P. O Lord, save George our King.

R. And hear us in the day we call upon thee.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, &c.

¶ *The Prayer.*

WE beseech thee, O Almighty God, that thy servant, George our King who through thy mercy hath undertaken the government of these realms, may also receive an increase of all virtues, wherewith being adorned he may avoid every enormity of sin, vanquish his enemies\* and being rendered acceptable in thy sight, may together with Charlott our Queen, and the royal issue, come at length to thee, who art the way, the truth, and the life. Thro

---

---

AN

## ACT OF ADORATION AND THANKSGIVING

*In Honour of the Blessed Sacrament of the Altar, commonly called Benediction.*

¶ *When the Sacrament is removed from the Tabernacle or Place where it is kept upon the Altar, and exposed to the People, then, where there is a Quire, the following Anthem and Hymn are sung:*

*O salutaris Hostia.*

† O SAVING Host ! that  
Heaven's gate  
Laidst open at so dear a  
rate :

Intestine wars invade our  
breast ;

Be thou our strength,  
support, and rest.

To God the Father,  
and the Son,  
And holy Spirit, Three  
in One,

Be endless praise : may  
HE above,  
With life eternal crown  
our love.

*Pange lingua.*

SING, O my tongue, a-  
dore and praise

The depth of God's mys-  
terious ways :

How Christ, the world's  
great king, bestow'd

His flesh conceal'd in hu-  
man food,

And left mankind the  
blood that paid

The ransom for the souls  
he made.

Giv'n from above, and  
born for man,

From Virgin's womb his  
life began :

He liv'd on earth, and  
preach'd to sow

The seeds of heav'nly  
truths below ;

Then seal'd his mission  
from above

With strange effects of  
pow'r and love.

'Twas on the evening  
when the last

And most mysterious  
supper past ;

When Christ with his  
disciples sat

To close the law with le-  
gal meat ;

Then to the twelve him-  
self bestow'd

With his own hands, to  
be their food.

The Word made flesh  
for love of man,

By's word turns bread to  
flesh again,

And wine to blood, un-  
seen by sense,

By virtue of omni-  
potence.

And here the faithful rest  
secure,

Whilst God can vouch,  
and faith insure.

*Tantum ergo.*

To this mysterious table  
now

Our knees, and hearts,  
and sense we bow ;

Let ancient rites resign  
their place

---

† Incense is here burnt, in testimony that we render  
to Jesus Christ in the holy Sacrament the homage of a  
supreme adoration.

To nobler elements of *Alleluia.*

grace;

And faith for all defects all sweetness and delight.

supply,

*Alleluia.*

Whilst sense is lost in  
mystery.

¶ *The Prayer.*

To God the Father,  
born of none,

Let us pray.

To Christ his co-eternal  
Son,

And Holy Ghost, whose  
equal rays

From both proceed, one  
equal praise;

One honour, jubilee, and  
fame,

For ever bless his glori-  
ous name. *Amen.*

V. Thou hast given  
them bread from heaven.

O God, who has left us  
in this wonderful sacra-  
ment a perpetual me-  
morial of thy passion;  
grant us, we beseech  
thee, so to reverence the  
sacred mysteries of thy  
body and blood, that we  
may continually find in  
our souls the fruit of our  
redemption, who livest  
and reignest, &c. \*

---

## THE ADMINISTRATION OF BAPTISM.

*A short Exhortation which may be read before the  
Administration of Baptism.*

THE Sacrament of Bap- claims a share of your  
tism which you request consideration. You ought  
for this child, is so sin- to call to mind, that it  
gular a benefit granted was instituted by our  
to mankind, that it Saviour Jesus Christ, and

---

\* The Church by this ceremony intends nothing more  
than to give the pious faithful an opportunity of pay-  
ing a particular act of homage to the holy Sacrament  
of the Altar; and that by the faith and piety which  
they testify towards that sacred and august mystery, they  
may in return draw an abundant increase of grace from  
that living fountain of benediction, and hence the ce-  
remony is called the *Benediction of the blessed Sacrament.*



described as a necessary means of salvation: *Unless a man be born again of water and the Holy Ghost, says our Saviour, he cannot enter into the Kingdom of God, John iii.*

This necessity of baptism is owing to the guilt of our first parents, who transgressed the command of God, in eating of the forbidden fruit; and by that crime stamped upon us, their posterity, a stain which we all bring with us into the world. — Their disobedience rendered them objects of God's anger, and the inheritance of the same guilt makes us subject to the same misfortune. But as this guilt or stain has not been contracted by our own immediate fault, it has pleased the all-bountiful God to establish an easy means, which is baptism, to wash it off.

From all these considerations it appears, first, how blameable those parents must be, who neglect to procure this blessing for their children as soon as possible. Nay, cannot be deemed less than a cruelty, to delay a remedy so absolutely necessary for salvation. Let

then all parents be sensible of this their obligation. It appears, secondly, that by this holy sacrament, the soul of the infant is cleansed from the stain of original sin: — he is freed from the slavery of the devil, to whom he was before subject, and is adopted among the children of God: — he enters into the favour and affections of his heavenly Father, and he is intitled to the inheritance of eternal bliss. These spiritual blessings, as well as the obligations they bring with them, are very fully expressed by the different ceremonies used in the administration of this sacrament. *For instance, viz.*

1st, *The child is presented in the church porch, or out at the door of the chapel, because, as it is not yet a member of the Church of Christ, it has not any right till then to enter it.*

2dly, *The Priest breathes upon the child, and pronounces several exorcisms, in order to expel from him the evil spirit, and to introduce the Holy Ghost.*

3dly, *He signs it with the sign of the cross, on*

the forehead and on the breast; on the forehead, to signify that he must never be ashamed of Christ; on the breast, to shew that he must cordially adopt his doctrine.

4thly, A little blessed salt is put into its mouth, to express the relish it ought to have for wisdom, of which salt is the emblem; that is, that following the dictates of wisdom, it ought to relish only the things of heaven, and despise those of the world.

5thly, The Priest, with a little spittle, touches the child's ears and nostrils, in imitation of our Saviour, who thus cured a deaf and dumb man; and to put us in mind that our ears ought ever to be open to hear the word of God, and our nostrils disposed to receive the sweet odour of virtue, that is, that we ourselves ought to be ever ready to practice all christian virtues.

6thly, The child is anointed with the oil of the catechumens; first, upon the breast, to denote the grace of fortitude, which is given it to fight against its spiritual enemies; 2dly, Between the shoulders, to signify, that strength is

given to bear its cross; that is, all the troubles of this life, with christian patience.

7thly, After these previous ceremonies the infant is baptized in the name of the blessed Trinity. Then he is anointed upon the head with the holy Chrism, to shew that he is then consecrated to God, and made the temple of the Holy Ghost.

8thly, A white garment is put upon him, to represent the white garment of innocence and holiness, which he must carefully carry during the whole course of his life and present it unspotted at the tribunal of Christ.

Lastly, A lighted candle is put into the child's hand, to signify the light of faith and good work that must shine in its future conduct, and which it is to meet in our Saviour, when summoned to appear before him. These ceremonies receive their institution, in the earliest times of the christian religion, and have since been constantly used in the Catholic Church.

¶ The Council of Trer Sess. 24. c. 2. ordains That no one shall have more than one Go

father, and one God-mother; lest that spiritual kindred, which the child and its parents contract with them, and is an impediment to marriage, should be extended to many persons.

The God-father and God-mother, persons of good repute, present the person to be baptized by the Church, and bear witness of his baptism; they also answer in his name, and are sureties for him; their duty is to take care, as far as it may be in their power, to see that the child is brought up in the true faith, fear, and love of God, and that he may be timely instructed to make good those engagements which they have made in his name.

The Priest having asked of them, Whether the child has been baptized or no; if they answer no, he then tells them to name the child,

and then he says as follows:

THE ORDER OF ADMINISTERING THE SACRAMENT OF BAPTISM.

P. N. What dost thou ask of the Church of God? A. Faith. P. What does faith bring thee to? A. Life everlasting. P. If then thou wouldst enter into life keep the commandments. Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.

¶ Then breathing thrice over the face of the child, he says,

P. Depart out of him, O unclean spirit, and give place to the Holy Ghost the Comforter.

¶ He then makes the Sign of the Cross upon the Forehead and the Breast of the Child, saying,\*

P. Receive the sign of the cross upon thy fore-

---

\* The crossing the person baptized with the sign of the cross is still continued by Protestants. In their first Common Prayer-Book the rubric is as follows; then shall (the priest) make a cross upon the child's forehead and breast, saying; *Receive the sign of the holy*

head, and in thy heart : receive the faith of the heavenly commandments, and let thy manners be such, that thou mayest now be the temple of God.

Let us pray.

GRACIOUSLY hear, O Lord, we beseech thee, our prayers ; and by thy continual protection, guard this thy chosen servant N. now signed with the sign of the cross of our Lord, that observing these first instructions of the greatness of thy glory, and keeping thy commandments, *he* may be worthy of attaining to the glory of being born anew. Thro' Christ our Lord. *Amen.*

¶ *Then laying his Hand upon the Child, he says,*

Let us pray.

O ALMIGHTY and eternal God, the Father of our Lord Jesus Christ, vouchsafe to look down upon this thy servant N. whom thou hast been

pleased to call to the first rudiments of faith : take from *him*, all blindness of heart : break all the fetters of Satan where with *he* hath been bound : open to him, O Lord, the gate of thy mercy, that bearing the ensign of thy wisdom *he* may be freed from the filth of all concupiscence and walking in the sweet path of thy precepts, may joyfully serve thee in thy Church and daily increase in a goodness. Thro' our Lord Jesus Christ. *Amen.*

¶ *Then blessing some Salt, says,*

I adjure, thee, O creature of salt, in the name of God the Father Almighty, in the love of our Lord Jesus Christ and in the power of the Holy Ghost. I adjure thee by the living God, by the true God, by the holy God, by that God who hath ordained thee for the benefit of mankind, and commanded thee to be blessed by him

---

cross, both in thy forehead and in thy breast, in token that thou shalt not be ashamed to confess thy faith in Christ crucified, and manfully fight under his banner against sin, the world, and the devil, and to continue his faithful soldier and servant unto thy life's end. *Amen.*



servant (*Levit. ii. 13.*)  
 For those that come to  
 the faith, that in the  
 name of the blessed Tri-  
 nity thou mayest be-  
 come the holy means  
 expelling the enemy.  
 Therefore we beseech  
 thee, O Lord our God,  
 that in sanctifying thou  
 wouldest sanctify, and in  
 blessing bless this crea-  
 ture of salt, that it may  
 be to all that receive it a  
 perfect remedy, abiding  
 in their hearts in the  
 name of the same Lord  
 Jesus Christ, who is to  
 come to judge the living  
 and the dead, and the  
 world by fire. *Amen.*

*Then putting some of  
 the Salt into the Child's  
 Mouth, he says,*

N. receive the salt of  
 wisdom, and may it be  
 to thee a pledge of life  
 everlasting. *Amen.*

P. Peace be with thee.  
 . *And with thy spirit.*

Let us pray.

O GOD of our forefathers,  
 God the author of all  
 truth, we humbly be-  
 seech thee, graciously  
 vouchsafe to look down  
 upon this thy servant N.  
 and since he has tasted the  
 first food of salt, permit  
 him not to hunger any  
 longer for the want of

heavenly food; but may  
 he be fervent in spirit,  
 joyful through hope, and  
 ever obedient to thy  
 word. Bring *him*, O Lord,  
 we beseech thee, to the  
 laver of regeneration,  
 that with thy faithful, he  
 may obtain those ever-  
 lasting rewards which  
 thou hast promised. Thro'  
 our Lord, &c. *Amen.*

I adjure thee, O un-  
 clean spirit, in the name  
 of the Father, and of the  
 Son, and of the Holy  
 Ghost, that thou mayest  
 go out, and depart from  
 this servant of God, N.;  
 for he who with his feet  
 walked upon the sea,  
 and stretched forth his  
 right-hand to *Peter* that  
 was sinking, commands  
 thee, thou cursed and con-  
 demned wretch. There-  
 fore, O accursed Sa-  
 tan, remember thy sen-  
 tence, and give honour  
 to the living and true  
 God; give honour to Je-  
 sus Christ his Son, and  
 to the Holy Ghost, and  
 depart from this servant  
 of God, N.; for our God  
 and Lord Jesus Christ  
 hath vouchsafed to call  
 him to his holy grace  
 and blessing, and to the  
 fount of baptism.

¶ *Then he signs the Fore-  
 head with the Sign*



*of the Cross, saying :*

And this sign of the holy cross, which we imprint upon his forehead, mayest thou, O cursed devil, never dare to violate. Thro' the same Christ our Lord. *Amen.*

¶ *Then laying again his Hand upon the Child's Forehead, he says :*

O blessed Lord, Father Almighty, everlasting God, the Author of light and truth, I implore thine everlasting and just mercy, in behalf of this thy servant N. that thou wouldst vouchsafe to enlighten him, give him true wisdom; that fitted for the blessed effects of baptism, he may hold a firm hope, a righteous council, and a holy doctrine. Thro' Christ our Lord. *Amen.*

¶ *The Priest then laying the Extremity of his Stole\* upon the Child, introduces him into the Church, saying :*

N. Come into the temple of God, that thou mayest have part with Christ to life everlasting. *Amen.*

¶ *The Priest then, jointly with the God-father and God-mother, re-*

*cites the Apostles' Creed, and after it the Lord's Prayer, then follows :*

I adjure thee, whatever unclean spirit thou art in the name of God the Father Almighty, and in the name of Jesus Christ his Son, our Lord and Judge, and through the power of the Holy Ghost that thou depart from this servant of God N. which our Lord hath been pleased to call to his holy temple. That it may be the temple of the living God, and the habitation of the Holy Ghost Thro' the same Jesus Christ our Lord, who is to come to judge the living and the dead, and the world by fire. *Amen.*

¶ *He then, wetting his Finger with his Spittle touches first the Ears saying, Ephpheta, i. e. Be opened, and then the Nostrils, adding To the odour of sweetness, but be thou put to flight, O devil, so the judgment of God will be at hand.*

¶ *He then, addressing himself to the God-father and God-mother says :*

---

\* THE STOLE is one of the vestments of the Priest.

P. N. Dost thou renounce Satan? *A. I do renounce him.* P. And his works? *A. I renounce them.* P. And all his pomps? *A. I do renounce them.*

*After these solemn Renunciations, the Priest anoints the Child between the Shoulders and upon the Breast with holy Oil, saying:*




*I anoint thee with the oil of salvation, in Christ Jesus our Lord, that thou mayest have life everlasting. Amen.*

*¶ He then says:*

N. Dost thou believe in God the Father Almighty, Creator of heaven and earth? *A. I believe.* P. Dost thou believe in Jesus Christ, his only Son our Lord, who was born into the world, and who suffered for us? *A. I do believe.* P. Dost thou believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting? *A. I do believe.*

P. N. Wilt thou be baptized? *A. I will. \**

*¶ Then the God-father and God-mother, both holding or touching the Child, the Priest pours Water upon the Head of the Child, saying at the same Time these Words:*

N. I baptize thee in the name of the Father , and of the Son , and of the Holy Ghost .

N. B. If a child be weak, and in danger of death, it will suffice, if any man, or woman, pour water upon it, saying the foresaid words.

*¶ If there is any doubt whether the Child hath been baptized or not, then the Priest shall use the following Form:*

N. If thou art not baptized, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

*¶ Then the Priest anoints the Person baptized on the Top of his Head with holy Chrism, saying: †*

May the Almighty

---

\* When, for some particular reason, baptism has been previously received, and the ceremonies only remain to be supplied, this question, together with ablution and form are omitted.

† The ceremony of anointing in baptism is believed to be an apostolical tradition, and was retained by Pro-

God, the Father of our Lord Jesus Christ, who hath regenerated thee anew of water and the Holy Ghost, and who hath given thee the remission of all thy sins, anoint thee with the chrism of salvation, in the same Christ Jesus our Lord, to life everlasting. *Amen.* P. Peace be to thee. *A. And with thy spirit.*

¶ *The Priest then covering the Head of the Child with a white Garment, says :*

Receive this white garment, and mayest thou carry it without spot to the judgment-seat of our Lord Jesus Christ, that thou mayest have life everlasting. *Amen.*

¶ *Then he puts a lighted Candle into the Hand of the Person baptized, or of the God-father or*

*God-mother, and says :*

Receive this burning light, and keep thy baptism without reproof. Keep the commandments of God, that when the Lord shall come to the nuptials, thou mayest meet him in the company of all the saints, in the heavenly court, and mayest enjoy everlasting life in his eternal kingdom. *Amen.*

P. Go in peace, and the Lord be with thee. *Amen.*

¶ *Then the Priest may say to the God-father and God-mother, if convenient,*

Let us now acknowledge with thanksgiving the bounty of God towards this infant, in thus sanctifying him, in making him one of his children, a member of his holy Church, and an heir of heaven. Such is

---

testants for many years, as is evident from their first Common-Prayer-Book ; in which, after the delivery of the white vesture, with the proper prayer, the rubric says : “ Then the priest shall anoint the infant on  
“ the head, saying : Almighty God, the Father of our  
“ Lord Jesus Christ, who hath regenerated thee by water  
“ and the Holy Ghost, and hath given unto thee re-  
“ mission of all thy sins ; may he vouchsafe to anoint  
“ thee with the unction of his holy spirit, and bring  
“ thee to the inheritance of everlasting life. *Amen.* ”  
It is then ordered that *the putting on the chrism and anointing shall be used severally with every child.* (See Edward VIth’s edition of the Common-Prayer-Book, article Public Baptism.) Chrism is a Greek word signifying unction.

he favour here bestowed; but what are the obligations which the child in return hath contracted with God? They are these, viz. the child hath solemnly promised, by you his sureties, to believe in God and his church, to profess the Christian doctrine, and to keep the commandments. He hath promised, 1st, To renounce Satan, that is, all the bad suggestions of the evil spirit: 2dly, To renounce all his works, that is, to resist all temptations to sin: 3dly, To renounce his pomps, that is, the extravagances, the pleasures, and vanities of the world. Such are the promises we ourselves, as

well as this child, have made; and if we do not fulfil them, we become perfidious to God, we throw ourselves back into the power of Satan, and forfeit that title which was given us in baptism to life everlasting.

¶ *These, and all the Maxims of the Christian Religion, are to be inculcated to the Child as he becomes capable of it, by the Parents; but if they should neglect it, it then becomes the duty of the God-father and God-mother to see that it be taught them, and such things as are necessary to be believed and known to salvation.*

## A SHORT INSTRUCTION,

IN THE FORM OF QUESTION AND ANSWER, ON SOME PARTICULAR POINTS OF FAITH.

IN THE END OF MAN'S CREATION, AND ORIGINAL SIN.

Quest. WHAT is the end of man's creation?

Ans. The glory of God, and happiness in everlasting life.

Q. What are the means which conduct to this end?

A. The only and true mean is grace, or justice, or charity, which, in reality, are one and the same.

Q. What was the condition of man before he sinned?

A. He possessed original justice, and with that innumerable other blessings.



**Q.** What was original justice?

**A.** It was the justice of God communicated to man, by which man was made just, and rendered able to attain to his supernatural end.

**Q.** Why was it called original?

**A.** Because God gave it to man at his very origin or creation.

**Q.** How did we forfeit this original justice?

**A.** By the transgression and fall of our first parent Adam.

**Q.** What constituted the guilt of the sin of Adam?

**A.** The transgression of the commandment of God.

**Q.** Besides the loss of original sanctity and justice, what were the other consequences of Adam's sin?

**A.** First, he fell under the anger and indignation of God; 2dly, He became subject to infirmities and to death; 3dly, He made himself the slave of the devil. In fine, the whole Adam was injured both as to body and soul.

**Q.** What is original sin in the descendants of Adam?

**A.** It is the want of

original justice, by which man is made unjust, and guilty of sin. (*Rom. v. 12.*)

**Q.** What are the effects of original sin in us?

**A.** The same as in our first parent.

**Q.** How does this sin pass from one to another?

**A.** By the propagation of our nature; that is, men do not incur the anger of God, and the loss of original justice by imitating Adam in doing what he did, but only because from him, as from our first parent, they drew their origin by propagation and procreation. (*Ps. l. 6.*)

**Q.** What, therefore, must ensue from the existence of original sin?

**A.** Either man must be eternally deprived of happiness, or a remedy must be offered to him, by which he can recover the justice he had lost; which recovery of lost justice is justification.

**Q.** Can you otherwise define justification?

**A.** Justification is a change from that state in which man is born the son of the first Adam, to a state of grace among the adopted children of God; that is, justification is a change from sin to grace, and



from the privation of justice to justice.

*Q.* What is the true remedy, therefore, against original sin?

*A.* The true and only remedy is the merit of Christ; who has become for us our justice, sanctification, and redemption.

*Q.* Did not the merits of Christ restore justice to man?

*A.* Christ restored it, because he also merited for us: and in as much as regards the soul, he either did away all the effects of sin, or made them serviceable to our merit and our crown.

*Q.* Will this remedy avail those to whom it is not applied?

*A.* No: no more than a sick man is relieved by medicine that he does not take. For although Christ died for all (*Cor.*) those only receive the benefit of his death to whom the merit of his passion is communicated.

ON THE APPLICATION OF THE MERIT OF JESUS CHRIST, OR JUSTIFICATION.

*Q.* How is the appli-

cation of the merit of Christ made to us?

*A.* By baptism duly conferred in the first instance, and afterwards by penance and the other sacraments.

*Q.* How is the merit of Christ applied to the soul by baptism?

*A.* In baptism man is made a member of Christ; and as every member united to the head partakes of the life and operation of the head, so the merit of Christ is communicated to every person duly baptized?

*Q.* What, therefore, is the effect of baptism.

*A.* It unites the individual to Christ, and by this union it makes man a partaker of his grace and justice.

*Q.* How can infants be baptized who have no actual faith in Christ?

*A.* In the faith of the Church, and of their God-fathers and God-mothers.

ON THE OBLIGATION OF KEEPING THE COMMANDMENTS OF GOD AND OF THE CHURCH.

*Q.* Are all men, even those who are already justified, bound to

keep the commandments of God and of the Church?

*A.* Yes: because all men, and even those who are justified, are destined to everlasting life upon the condition of keeping them.

*Q.* What were the ten commandments as they were written upon the tables of the Old Law?

*A.* First, I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage.

Thou shalt not have strange Gods before me. Thou shalt not make to thyself any graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth: thou shalt not adore nor worship them. I am the Lord thy God, strong and jealous, visiting the sins of the fathers upon their children, to the third and fourth generation of them that hate me; and shewing mercy to thousands of those that love me, and keep my commandments.

2. Thou shalt not take

the name of the Lord thy God in vain.

3. Remember thou keep holy the Sabbath day.

4. Honour thy father and mother.

5. Thou shalt not kill

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbour.

9. Thou shalt not covet thy neighbour's wife.

10. Thou shalt not covet thy neighbour's goods (*Exod. xx.*)

*Q.* To how many may these ten commandments be reduced?

*A.* To two: the love of God and the love of our neighbour.

*Q.* Is there any other definition of these ten commandments?

*A.* They are the epitome of the moral code or sum of all the law which have been given to men by God.

*Q.* Is it sufficient to obey God to be saved?

*A.* Yes: but we cannot completely obey God without obeying his Church; and, therefore that we may practise exactly the commandment

God, we must learn and practise the commandments of his Church?

*Q.* Are we bound to obey the commandments of his Church?

*A.* Yes: because Christ has said to the pastors of the Church, *that heareth you, heareth me; and he that despiseth you, despiseth me.* (Luke x. 16.)

*Q.* Which are the commandments of the Church?

*A.* There are six principal ones: First, To keep certain appointed days holy: with obligation of hearing mass, and resting from servile works.

2. To fast Lent, vigils commanded by the Church, ember-days, and the Wednesdays and Fridays in Advent; also to abstain from flesh on the three Rogation days, St. Mark, unless it falls in Easter-week, the Sundays of Lent, unless leave is given to the contrary, and all Fridays and Saturdays, unless Christmas-day fall on either of them.

3. To confess our sins to our pastor at least once a year.

4. To receive the blessed sacrament once a year, and that at Easter, or thereabouts.

5. To pay tithes to our pastor.

6. Not to solemnize marriage at certain times, nor within certain degrees of kindred, nor privately without witnesses.

*Q.* Why does the Church command us to fast?

*A.* That by fasting we may practise penance, and satisfy God for our sins.

*Q.* How far do the commandments of God and of his Church oblige?

*A.* We are obliged to keep them under mortal sin.

*Q.* What is mortal sin?

*A.* It is a most grievous offence done to God, by which God is made the capital enemy of him, by whom he has been thus offended.

*Q.* What is the punishment of those who die in mortal sin?

*A.* Banishment from God, and eternal torments in hell fire. *Then shall the judge say to those on the left hand, Go ye cursed into everlasting fire.* (Matt. xxv. 41.)

ON THE OBLIGATION OF  
FAITH, AND OF THE CA-  
THOLIC CHURCH.

*Q.* What is required of all men, even of those who are already justified, in regard to faith?

*A.* That they believe without doubting all that God teaches; because he is the very truth, and cannot deceive nor be deceived. And this is that faith which together with hope and charity are necessary for salvation.

*Q.* And what are the things which God teaches?

*A.* They are chiefly contained in the Apostles' Creed, which stands thus: I believe in God, &c.

*Q.* What signifies the word Church?

*A.* Among Christians, it signifies the Faithful.

*Q.* How is the Church of Christ divided?

*A.* Into three divisions. One called the Church Triumphant; composed of the blessed, who have triumphed over the world, the flesh, and the devil. The second, styled the Church Militant; and consisting of those persons who are carrying on a warfare with the

world, the flesh, and the devil. The third, the Church Suffering, or satisfying in Purgatory, composed of those who at their deaths, being neither wholly free from sin, nor deserving of hell *shall be saved, yet so as by fire.* (1 Cor. iii. 15.)

*Q.* Do these three divisions communicate with each other?

*A.* Yes; and prayer and good works, form the medium, thro' Jesus Christ, of this *communion of saints.*

*Q.* How, therefore, do you call the Church Militant upon earth?

*A.* It is called THE CATHOLIC CHURCH.

*Q.* What meaning then, do you attach to the word *Catholic*?

*A.* It signifies one universal, and perpetual

*Q.* Strictly, does there any where exist such a church at present?

*A.* Yes; and as Christ has declared, it must stand to the end of the world, in spite of all the powers of hell. (*Matt* xvi. 18.)

*Q.* Is there, then, a church in the world which has been universal and perpetual since the days of Christ, and can



erefore, be called Catholic?

A. Yes; that church which has always been in communion with the apostolic see of Peter, usually called the Church of Rome. (*Matt. xvi. 18.*)

Q. It is said, that there are four marks, by which the true catholic church of Christ may be known, that she is one—holy—

universal—and apostolic. Now, are these four marks observed in the church of Rome?

A. Yes, they are.

Q. How does she appear One?

A. By all her members seeing in the same head;—by all her ministers preaching the same doctrine;—and by the whole congregation being under one head.

Q. Who is that head?

A. The Bishop of Rome; who, as the successor of St. Peter, is head of the church under Christ.

Q. How does she appear Holy?

A. By always preaching a holy doctrine; by holy lives and deaths of her saints and martyrs; and by the divine testimony of the miracles

which her saints have wrought.

Q. How does she appear Universal?

A. Because she has subsisted from the beginning; has contained in her communion all christian nations; and has never departed from that faith and doctrine, which were first revealed to her.

Q. How does she appear Apostolical?

A. Because she comes down from the Apostles with a regular succession of priests and bishops, and has her orders and her missions from them.

Q. And have you any other reason for believing the Church of Rome to be the true Catholic Church?

A. Yes; because all nations have received the blessing of the Gospel and Christianity from her, and she is therefore called the Mother of all Churches; moreover, because she alone has been distinguished by the title of Catholic, and is universally styled the Roman-Catholic Church.

Q. Were all the apostles in communion with this Church?



*A.* Yes; and they were also her members.

*Q.* Who seduced the people of England from the ancient Catholic faith?

*A.* King Henry the Eighth, about the year of our Lord 1536.

*Q.* Can there be more than one true church and religion?

*A.* No; as there is but one true Christ, so there can be but one true church and religion.

*Q.* What, therefore, is necessary to be a good Catholic?

*A.* To take great pains in seeking after instruction in the word of God; to submit in all matters of faith and discipline to the authority of the Church; to pray with great regularity, earnestness, and humility; to receive the sacraments with devotion, at the proper season; to practice well every duty that becomes a good christian, husband, parent, child, or subject; to be in charity with all mankind.

ON THE REAL PRESENCE  
OF CHRIST IN THE SA-  
CRAMENT OF THE EU-  
CHARIST.

*Q.* What are the requisites to constitute a sacrament?

*A.* First, that there be a sensible sign;—Secondly, that it cause grace;—Thirdly, that it be instituted by Christ.

*Q.* Are these requisites existing in the Eucharist?

*A.* Yes; for the species of bread and wine are the sensible signs;—2dly, they signify spiritual refreshment and grace;—3dly, the Eucharist was instituted by Christ.

*Q.* What, therefore, is the Eucharist?

*A.* It is the sacrament of the body and blood of Christ, under the species of bread and wine, instituted for the spiritual refreshment of man. (*Joh vi.*)

*Q.* Is there contained in the Eucharist the true body and blood of Christ our Lord?

*A.* Yes; really and truly, that same body which was born of the Virgin and is now seated at the right hand of the Father in heaven.

*Q.* After what manner is Christ now existing in heaven?

*A.* After the manner of his existence on earth subsequent to his resurrection; that is, after his natural mode of existence, having bones, nerves, and flesh. (*Luke vi. 29.*)

*Q.* By what words does the Council of Trent explain the manner in which Christ is contained in the Eucharist?

*A.* It says,—After the consecration of the bread and wine, Christ is truly, really, and substantially, contained under the species of those sensible things; and a little after, that Christ is in heaven after his natural mode of existence, and in any other places, where the holy Eucharist is, he is in substance, and present to us sacramentally.

*Q.* What do these words of the Council of Trent imply?

*A.* That Christ always remaining the same, exists after two ways: the natural, and in this manner he exists in heaven, at the right hand of his Father: and the other not natural, but sacramental; and after this manner he exists in the sacrament of the Eucharist.

*Q.* What is meant by Christ's having a sacramental existence in the Eucharist?

*A.* It signifies that Christ is so veiled, and so hidden under the accidents and species of bread and wine, that neither he nor his glory can be perceived; as a king may be concealed under the dress of a slave.

*Q.* What is to be understood by the word substantially?

*A.* The word substantially is deserving of great attention, and will help to remove many difficulties from such as can distinguish between substance and accident. For, by it we do not say that Christ is in the sacrament as in a place having reference to size and quantity, with all the other accidents of a *material* body, but as he is a substance: neither do we say, that the substance of the bread and wine is changed into the magnitude and quantity of Christ, but into the substance of Christ.

*Q.* When the host is divided, is there then any division made in the body of Christ?

*A.* No; for a division

of the host is not a change of the substance it contains, but only of the accidents. As the consecration takes place equally, whether the substance of bread before consecration be in a greater or less quantity, so the whole substance of Christ remains in the smallest particle of every subsequent division of the species. It has been already said, that quantity is an accident ; but an accident is no part of the nature of substance. In a small urn, for instance, containing water, there must be all the nature of water, as much as in a river ; in a spark all the nature of fire, as much as in a furnace.

*Q.* Why did Christ leave to the Church the sacrament of the Eucharist ?

*A.* First, — That the Church might always have the presence of her Spouse and of her God. 2dly, — That on earth there might always be a sacrifice most acceptable to God. 3dly, — That men might have a spiritual food and refreshment.

ON THE EUCHARISTIC SACRIFICE OF THE NEW

LAW IN THE LORD'S SUPPER, COMMONLY CALLED THE MASS.

*Q.* What is the definition of a sacrifice ?

*A.* A sacrifice is an offering made to God by man, of a thing worthy to be presented, for the purpose of acknowledging, with his own perfect humiliation, the Creator's supreme dominion.

*Q.* How many particular forms of sacrifice are there ?

*A.* Two : one internal and private, offered by a private person in a private manner ; that is, on the altar of his own heart. The other public and external ; offered by a public person, in a public manner ; and this is properly a sacrifice.

*Q.* Is there offered in the Mass a true and proper sacrifice ?

*A.* Yes ; for there is publicly offered to God the Father, the body and blood of Jesus Christ under the species of bread and wine.

*Q.* Is this fit matter for a sacrifice ?

*A.* Yes ; the most fit that is possible ; because the most acceptable to God, and most suited

duce all the ends of sacrifice: which are, 1st, he himself offers it by the hands of the Priest.

—that the Deity may receive honour and glory from his creatures. 2dly, Q. When did Christ institute this sacrifice?

—that he may be duly thanked for his benefits. A. He instituted it and offered it in his last supper.

3dly,—that he may receive an adequate satisfaction for sin. And 4thly, Q. Did Christ offer this sacrifice in his Passion?

—that he may be induced to confer new graces and blessings on his creatures. A. Christ, in his Passion, offered a bloody sacrifice; but in his Supper, he instituted and offered an unbloody sacrifice, substantially commemorative of the other.

Q. Does the sacrifice in the Mass formally agree with the general definition of a sacrifice?

A. Yes. First, it is an oblation to God, most worthy of himself; for the body and blood of Christ are therein offered to God the Father.—

Secondly, Christ therein manifests the greatest humiliation of himself, and by it commemorates his bloody sacrifice.—

Thirdly, on the part of Christ, of the Church, and of the Priest, there is the intention of acknowledging the supreme and infinite sovereignty of God.

Q. Who is the author of this sacrifice?

A. Jesus Christ, in a twofold manner. First,—because he himself instituted it. Secondly,—

A. When he said, *Do this in commemoration of me.* (Luke xxii. 19.)

Q. Does the Church offer this sacrifice?

A. Yes; by the ministry of the Priest.

Q. Do the faithful, and particularly those present and assisting, offer this sacrifice?

A. Yes; they offer it in the same manner, by the ministry of the Priest.

Q. Does the Priest then offer this sacrifice?

A. Yes; he offers it in the person of Christ.

Q. Can this sacrifice lose or suffer in merit



and dignity by the unworthiness or criminality of the offerers?

*A.* No; it cannot.

*Q.* Was this sacrifice prefigured in the Old Testament?

*A.* Yes. First, directly and particularly by Melchisedech's oblation:—secondly, by the Jewish feast of unleavened bread, which was annually observed on the day of Christ's Passion:—and thirdly, by the eating of the Paschal Lamb.

*Q.* Was it spoken of by any of the prophets?

*A.* Yes, clearly by Malachy (i. 11.)

*Q.* What does he say?

*A.* That a clean sacrifice and oblation, agreeable to God, should succeed the Jewish sacrifices, and should be continually offered throughout the world.

*Q.* What constitutes the sacrifice offered in the Mass?

*A.* The consecration of the body and blood of Christ; and the offering the same to the eternal Father.

*Q.* What is proposed by the other rites and ceremonies?

*A.* They elevate the minds of the faithful to

a contemplation of the divine mysteries.

*Q.* Is this sacrifice also beneficial to the dead?

*A.* It is beneficial to those who, indebted to the justice of God, are satisfying for their sins in purgatory; as Jesus Christ may offer it for them to his eternal Father.

*Q.* What is the effect of this sacrifice on the living?

*A.* It has the same virtue and merit as the passion of Christ; for in essence it is the same sacrifice. The efficacy of this sacrifice is, that it applies to men, according to the disposition of their souls, all the fruit of the passion of Christ; that is, his merit and satisfaction.

*Q.* How great is the dignity of this sacrifice?

*A.* It is infinite in dignity, both in respect to matter and form. For the thing offered being hypostatically united to the divinity contains infinite dignity. 2dly, As to the form; for the offerer is Christ, who is both God and man. The sacrifice is therefore infinite in dignity, and is only equalled by the sa-



free which Christ offered on the cross. And is the consummation and perfection of all the sacrifices offered to God under the natural and veiled law.

Q. Is not this sacrifice sometimes offered to the saints?

A. Never; the church merely makes a remembrance of them in the sacrifice, by returning thanks to God for the graces he has bestowed upon them, and by improving their prayers.

Q. Should this sacrifice be offered every day?

A. Yes; for it is the most supreme worship that can be rendered to God.

#### ON THE SACRAMENT OF PENANCE.

Q. As members of Christ what do we lose by sinning after baptism?

A. We forfeit the grace of Christ; and continue as his members dead in sin.

Q. How can we recover from this state, and regain the grace and justice of Christ?

A. Only by sincere repentance and Christ's re-applying his merit to us.

Q. Has Christ promised on our sincere repentance to re-apply his merit and justice to us?

A. Yes, upon one condition; that we confess our sins, with contrition, to a priest of his church, and from him obtain an absolution; also promising satisfaction.

Q. What is this sacrament called?

A. It is called the sacrament of penance.

Q. Has it all the requisites for a sacrament?

A. Yes; 1st, there is a sensible sign; 2dly, it causes grace; and 3dly, it was instituted by Christ.

Q. By what words did Christ give his ministers a power to forgive sins?

A. By these words in St. John; *whose sins ye shall forgive, they are forgiven them: and whose sins ye shall retain, they are retained.* (xx, 19.)

Q. Is it absolutely necessary for all persons to receive this sacrament, in order to obtain the forgiveness of those sins they have committed since their baptism?

A. Yes; they must receive it either in effect or in desire.

Q. What do you mean by desire?

A. A readiness and wish to receive it when possible.

Q. Will intense sorrow for sin suffice without the sacrament, when the latter also may be received?

A. No; because our sorrow will avail us nothing, without the merit of Christ; and the sacrament of penance is purposely instituted by Christ for the application of that merit to us after baptism.

Q. Why should not God pardon the sinner when he repents, though he refuse to receive the sacrament of penance?

A. Because there can be no true repentance, where there is resistance to a divine ordinance;

and the sinner by this conduct is directly setting aside the institution of Jesus Christ. He offends his God at the very time that he asks his forgiveness.

Q. Will ignorance excuse such sinners?

A. It may save them from a new sin; but it can never restore lost grace and justice.

Q. But may not Jesus Christ extend to such sinners a free pardon?

A. Jesus Christ is master of his own gifts; but in justice to himself he cannot act in opposition to his own decrees. *The heavens and the earth shall pass away, but my words shall not.* (Mark xiii. 31.)

---

## CONFIRMATION.

¶ *Confirmation is a Sacrament by which the Faithful, who have already been made Children of God by their Baptism, receive the Holy Ghost, in a more particular Manner, by the Prayer and Imposition of the Hands of the Bishops, the Successors of the Apostles, (Acts viii. 15, and xix. 5, 6.) in order to their being made strong and perfect Christians, and valiant Soldiers of Jesus Christ. It is called Confirmation from its Effect, which is to confirm or strengthen those who are to receive it in the Profession of the true Faith; to give them Courage and*

*Resolution, so as to be willing rather to die than to turn from it, and to fortify them in general against all their spiritual Enemies.*

*This Sacrament being originally designed and instituted by our Lord for all Christians, is consequently a divine Ordinance, which all are obliged to comply with, and so necessary for all, that the neglect of receiving it would be a great sin; more especially in such Circumstances where Persons are exposed to Persecutions on Account of their Religion, or to other Temptations against Faith.*

*The principal Effects of this Sacrament are, a fortifying Grace, in order to strengthen the Soul against all the visible and invisible Enemies of the Faith; and a certain Dedication and Consecration of the Soul to the Holy Ghost, the Mark of which Dedication and Consecration is left in the Soul, as a Character which can never be effaced.*

*Hence this sacrament can be received but once; and it would be a Sacrilege to attempt to receive it a second Time: for which Reason also the Faithful are bound to take extreme Care to come to this Sacrament duly disposed, lest, if they should be so unhappy as to receive it in mortal Sin, they would receive their own Condemnation, and run the Risk of being deprived for ever of the Grace of it.*

#### THE ORDER FOR ADMINISTERING THE SACRAMENT OF CONFIRMATION.

¶ *The Bishop turning towards those that are to be confirmed, with his Hands joined before his Breast, says,*

**B.** MAY the Holy Ghost come down upon you: and the power of the Most High keep you from all sin.

**R.** Amen.

¶ *Then signing himself with the Sign of the Cross, he says,*

**B.** Our help is in the name of the Lord.

**R.** Who made heaven and earth.

**B.** O Lord, hear my prayer.

**R.** And let my cry come to thee.

B. The Lord be with you.

R. And with thy spirit.

¶ *Then extending his Hands towards those who are to be confirmed, which is what the Ancients call Imposition of Hands, he addresses this solemn Prayer to the eternal Father, begging of him, through Jesus Christ his Son, that he would send down his Holy Spirit, with all his Gifts, into their Souls.*

*The Bishop.*

Let us pray.

O ALMIGHTY and everlasting God, who hast vouchsafed to regenerate those thy servants by water and the Holy Ghost, and who hast given them the remission of all their sins, send forth upon them thy sevenfold Holy Spirit, the Paraclete from heaven.

R. Amen.

B. The spirit of wisdom and of understanding.

R. Amen.

B. The spirit of counsel and of fortitude.

R. Amen.

B. The spirit of knowledge and of piety.

R. Amen.

B. Replenish them with the spirit of thy fear, and sign them with the sign of the ✠ cross of Christ, in thy mercy, unto life everlasting, through the same Jesus Christ thy Son, our Lord, who liveth and reigneth with thee in the unity of the same Holy Ghost, one God world without end. Amen.

¶ *Then the Bishop takes the Name of each Person that is to be confirmed, which may either be the same they received in Baptism, or the Name of any Saint whom they choose for their Patron, and makes the Sign of the Cross on the Forehead of each with the holy Chrism\*, or consecrated Oil, saying,*

---

\* The Chrism, with which the sacrament of confirmation is administered in the Catholic Church, is a compound of oil of olives and balm, or balsam, solemnly consecrated by the bishop, kept with great veneration in the church, and made use of only in the consecra-



B. N. I sign thee with  
the sign of the cross, ✠  
and I confirm thee with  
the chrism of salvation,  
in the name of the Fa-  
ther, and of the Son, and  
of the Holy Ghost.

R. Amen.

*Then he gently strikes  
the Person confirmed  
on the Cheek, saying,  
Pax tecum, Peace be  
with thee.*

[ *After all have been  
confirmed, the Bishop  
washes his Hands; and,  
in the mean Time, is  
said or sung the follow-  
ing Anthem :*

Confirm, O God, that  
which thou hast wrought  
in us from thy holy tem-  
ple, which is in Jerusa-  
lem. Glory be to the  
Father, &c. As it was in  
the beginning, &c.

[ *Then, after repeating  
again the Anthem, Con-  
firm, O God, &c. the  
Bishop, standing turned  
towards the Altar, prays  
as follows :*

B. Shew us, O God,  
thy mercy :

R. And grant us thy  
salvation.

B. O Lord, hear my  
prayer :

R. And let my cry  
come unto thee.

B. The Lord be with  
you :

R. And with thy spirit.

*The Bishop.*

Let us pray.

O God, who gavest the  
Holy Ghost to thy apos-  
tles, and hast been pleas-  
ed to ordain, that by  
them, and by their suc-  
cessors, he should be  
given to the rest of the  
faithful; mercifully look  
down upon what we thy  
poor servants have done,  
and grant that the hearts  
of these thy faithful,  
whose foreheads we have  
anointed with the sacred  
chrism, and signed with  
the sign of the holy cross,  
may, by the same Holy  
Ghost coming down upon  
them, and by his vouch-  
safing to dwell in them,  
be made the temple of  
his glory. Who with the  
Father and the Son, and  
the same Holy Ghost,  
livest and reignest God,  
world without end. *Amen.*

---

tion of such things as are in a particular manner set  
aside for the service of God, and dedicated and sanc-  
tified to him. St. Paul evidently refers to this anoint-  
ment in his 2d Ep. to the Cor. ii. 21.



¶ *Then the Bishop gives his Benediction to all present in these Words:* Behold, thus shall every man be blessed who feareth the Lord. May the Lord ✠ bless you from Sion, that you may see the good things of Jerusalem all the days of your life; and that you may live with him for all eternity. Amen.

---

THE FORM OF SOLEMNIZATION OF  
MARRIAGE.

¶ *The Banns of all that are to be married, (unless by Licence) must be published in the Church, thrice several Sundays or Holy-days, in the Time of divine Service, the Priest saying in the following Manner:*

I PUBLISH the Banns of Marriage between N. of— and N. of—. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it: this is the first, (second or third) time of asking

¶ *If the Persons that are to be married dwell in different Parishes, the Banns must be published in both Parishes, and the Minister of one Parish shall not solemnize Marriage between them, without a Certificate of the Banns being thrice asked by, and from the*

*Minister of the other Parish. If no Impediment is alledged, or declared, neither by the Persons who are to be married nor any other why they may not be united together according to the Law of God or the Laws of the Church and the Realm then on the Day appointed for the Solemnization of Marriage, the Persons to be married having first been at Confession, and, if judged convenient by the Minister, received the Sacrament, shall come with at least two or three Witnesses to the*

*Altar, and there standing together, the Woman on the right Hand of the Man, the Priest, may read the following Exhortation.*

It is presumed, that you, who here present yourselves to be joined in the bonds of marriage, come with dispositions suitable to that design. Marriage is a solemn engagement, which is to last for life; and cannot, without the intervention of criminality, be dissolved or dispensed with. How necessary, then, is it, not to enter upon it till after a most serious and mature deliberation. It is a holy state, first instituted by almighty God between our first parents in Paradise; ratified and confirmed by the Son of God in the New Testament; adorned and honoured by the first miracle which he wrought; and blessed, and raised by him to the dignity of a sacrament, in order to bestow such divine grace upon those who come well disposed to it, as may enable them to comply with the obligations, and to perform the duties of it: the

chief of these is, mutual love and affection. This love, on the woman's side, must be accompanied with respect and obedience to her husband: and on the man's side, with humanity, regard, and tenderness towards his wife. Hear what the Holy Ghost dictates on this occasion by the mouth of St. Paul: *Let wives be subject to their husbands as to the Lord*: and again: *Let every man love his wife as himself*. The submission of the wife to the husband is a precept of religion, founded upon that superiority of nature, which almighty God hath imparted to man. This is confirmed by St. Paul: *Man is the head of the woman, saith he, as Christ is the head of the church*. This obedience of the wife is to extend to every thing that is not contrary to the laws of God and his church, and ought to be cheerfully complied with, as it is just, conformable to reason, and commanded by almighty God. On the other hand, the love and tenderness which the husband ought to have for his wife, are equally founded in na-

ture, and of divine prescription. Where a respectful obedience is offered to man, there, reason tells him, he owes a return of kind regard and affection, and such is the tenor of the apostle's instruction: *Husbands, love your wives, saith St. Paul, as Christ loveth the church, and be not bitter against them.*

Let these necessary principles possess your hearts, and they will greatly facilitate the performance of all other mutual obligations. Be ye ready, upon all occasions, to administer comfort and assistance to one another, and concur in sustaining the burthen of cares that usually attend the conjugal state. Be ye sincere in keeping inviolably fidelity to each other, which is signified to you by the marriage-ring, which is communicated from one to the other: and be ye ever ready to allow a reasonable and mutual communication of temporal goods, as far as is necessary for each other's ease and support, as is intimated by the money delivered by the man to the woman. In fine—let religion be your

guide.—It directs you to labour jointly in procuring each other's salvation:—it requires of you to bear each other's humours and imperfections—it enjoins you to give all necessary care to your family, to educate your children in the fear of God, and to form them to virtue by your own good example.

By your mutual and hearty concurrence in the performance of these duties, holy love and heavenly peace will abound in your dwelling; and while the mutual love of Christ and his church made the pattern of your affection, you will go hand in hand in the discharge of your respective duties, and part only for another at a better meeting; a meeting in the kingdom of your heavenly Bridegroom, never, never more to part—but to live through endless ages in the mutual enjoyment of his love and grace unspeakable. Amen.

¶ *Then the Priest saith to the Man,*

*N. WILT thou take her here present, for thy lawful wife, according to t*

of our holy mother  
the Church?

*The Man shall answer,*  
I will.

*Then the Priest says  
to the Woman,*

WILT thou take N.  
here present, for thy law-  
ful husband, according to  
the rite of our holy mo-  
ther the Church?

*The Woman shall an-  
swer,*  
I will.

*The Priest then tells  
the Man to take with  
his right hand the Wo-  
man by her right hand,  
and to say after him as  
follows :*

I take thee N. to my  
wedded wife, to have and  
to hold, from this day  
forward, for better for  
worse, for richer for poor-  
er, in sickness and in  
health, till death do us  
part; and thereto I plight  
thee my troth.

*Then shall they loose  
their hands; and the  
Woman with her right  
hand taking the Man  
by his right hand, shall*

*likewise say after the  
Priest :*

I N. take thee N. to my  
wedded husband, to have  
and to hold, from this  
day forward, for better for  
worse, for richer for poor-  
er, in sickness and in  
health, till death us do  
part, if the holy church  
will it permit; and there-  
to I plight thee my troth.

¶ *Then the Priest says,*  
I join you in wedlock,  
in the name of the Fa-  
ther, and of the Son, and  
of the Holy Ghost.  
Amen.

¶ *Then the Priest blesses  
the Ring, saying,*

V. Our help is in the  
name of the Lord.

A. Who hath made  
heaven and earth.

V. O Lord hear my  
prayer.

A. And let my cry  
come unto thee.

V. Our Lord be with  
you.

A. And with thy spirit.

Let us pray.

BLESS, O Lord, this ring,  
which we bless in thy  
name; that she, who is  
to wear it, keeping an  
inviolable fidelity to her



spouse, may ever remain in peace, and in thy will, and always live in mutual love: through Christ our Lord. *Amen.*

¶ *The Priest then taking the Ring, delivers it to the Man, and tells him to put it on the fourth finger of the Woman's left hand; and also, according to the custom of England, he tells him at the same time, to give her some gold or silver; and the Man holding the Ring, then the Priest tells him to say after him, as follows:*

WITH this ring I thee wed, this gold and silver I thee give, with my body I thee worship, and with all my worldly goods I thee endow. In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *After this the Priest says,*

V. Confirm, O God, this which thou hast wrought in us.

A. From thy holy temple which is in Jerusalem.

V. Lord have mercy upon us.

A. Christ have mercy upon us.

V. Lord have mercy upon us.

Our Father, &c.

V. And lead us not into temptation.

A. But deliver us from evil.

V. Save thy servant

A. Who put their trust in thee.

V. O Lord send thee help from thy holy place

A. And from Sion protect them.

V. Be to them, O Lord a tower of strength.

A. From the face of the enemy.

V. O Lord hear my prayer.

A. And let my cry come unto thee.

V. The Lord be with you.

A. And with thy spirit

Let us pray.

Look down, we beseech thee, upon these thy servants, and mercifully attend to thine institutions, whereby thou hast ordained the propagation of mankind; that they who are joined together by thy authority, may be preserved by thy aid. Thro' Christ our Lord. *Amen.*

¶ *After this, in all free Marriages, the follow*



ing Nuptial Benediction is given; but in second Marriages it is omitted.

MERCIFULLY give ear, O Lord, to our prayers, and let thy grace accompany this thy institution, by which thou hast ordained the propagation of mankind, that this tie which is made by thy authority, may be preserved by thy grace. Thro' Christ our Lord. *Amen.*

Let us pray.

O God, who, by the power of thy might, didst create all things out of nothing: who, at the first forming of the world, having made man to the likeness of God, didst out of his flesh, make the woman, and gave her to him for a help mate; and for this didst inform us, that what was in the beginning was one, ought never to be separated. O God, who, in so excellent mystery, hast consecrated this union of the two sexes, and hast been pleased to make it a type of the great sacrament of Christ and his church: O God, by whom woman is joined to man, and that union which was institut-

ed in the beginning, is still accompanied with such a blessing, as alone, hath not been recalled, either in punishment of original sin, or by the sentence of the deluge: mercifully look down upon this thy handmaid, who being now joined in wedlock, earnestly desires to be taken under thy protection: may love and peace constantly remain in her; may she be married in Christ faithful and chaste; may she ever imitate the holy women of former times; may she be pleasing to her husband like *Rachael*; discreet like *Rebecca*; and may the author of evil, at no time, have any share in her actions. May she remain attached to the faith, and the commandments; and being joined to one man in wedlock, may she fly all unlawful addresses. May a regularity of life and conduct be her support against the weakness of her sex.—May she be modest and grave, bashful and venerable, and well learned in heavenly doctrine.—May she be fruitful in her offspring, approved and innocent.—May she and her husband

live to their wished-for old age; and may both *see their children to the third and fourth generation*; and may her happy lot be at length to arrive at the rest of the blessed in the kingdom of heaven. Thro' Jesus Christ our Lord.

May the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*, be with you; and may he fulfil his blessing in you—that you may *see your children's children*; and *afterwards* enter into the possession of everlasting life, through the assistance of our Lord Jesus Christ, who, with the Father, and the Holy Ghost, liveth, &c. *Amen.\**

¶ *Then the Priest may read the following Exhortation.*

You are now joined together in a holy band, made and sanctified by God himself, and not to be dissolved but by death. You should, therefore, endeavour with all your power, to preserve and

cultivate in your souls the grace of this great sacrament, which you have received, and to live up to the sanctity of it in all respects. You must be faithful to one another:—you must love each other:—you must bear with each other's weaknesses:—you must mutually cherish and assist each other:—you must endeavour to walk hand in hand to heaven:—you must preserve inviolated the solemn promises of fidelity, which, in the presence of God and his Church, you have now made to each other. If it should please God to bless you with children, let it be your first, your immediate care, after they are born, to make an offering of them to Him; and, as soon as possible, without delay, procure them to be washed from their original sin, and enrolled amongst the number of His adopted children by the sacrament of baptism: and afterwards, in their earliest

---

\* The more formal and regular solemnization of Marriage, in the Catholic Church, takes place during the sacrifice of the Mass; in which the Priest pronounces these benedictions over the parties as they kneel before the Altar, and administers to them the holy Communion.

infancy, as soon as they can speak, begin to teach them the principles of the christian faith, and the duties of a christian life. Watch over them with carefulness and diligence; keep them out of evil company, and all the dangerous occasions of sin: and train them up in the fear and love of God, always remembering—that you will one day have to give an account to God concerning your discharge of these duties: and if any of them should perish thro' your neglect of giving them a proper education, he will require their souls at your hands. Live, therefore, in the fear of God: faithfully observe all his commandments: be regular in your public and private devotions: and may the blessing of Almighty God, the Father, ✝ the Son, and the Holy Ghost, descend upon you, and remain always with you. *Amen.*

---

THE  
VISITATION OF THE SICK,  
AND  
ADMINISTRATION OF EXTREME-UNCTION.

[ *THE Sacrament of Extreme-unction, instituted by Christ our Lord, as a celestial Remedy for the spiritual Infirmities of the Soul, is to be administered with great Care and Diligence to all who, having reached the Age of Reason, are in moral Danger of Death by Sickness.*

*When the Priest arrives at the House of the sick Person, entering into his Room with the sacred Oil, he says: Peace be to this House; and the Assistants answer: And to all who dwell in it.*

[ *Then sprinkling Holy Water over the sick Person and Attendants, he says:*

*Anth. Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: wash me, and*

I shall be made whiter than snow. *Ps. l.* Have mercy on me, O God, according to thy great mercy. Glory be to the Father, &c.

P. Our help is in the name of the Lord.

A. Who made heaven and earth.

P. O Lord, hear my prayer.

A. And let my cry come unto thee.

P. The Lord be with you.

A. And with thy spirit.

Let us pray.

O Holy Lord, Almighty Father, Everlasting God, graciously hear us; and vouchsafe to send thy holy angel from heaven to guard, cherish, protect, visit, and defend all who dwell in this habitation. Thro', &c.

¶ *The Priest then admonishes the sick Person to settle all his temporal Affairs with Prudence and Justice; to dispose and prepare himself for receiving the Sacraments of the Church; and, if he be in sins, to move him to a sincere Sorrow and Confession of them; after which,*

*he is directed to absolve him in the following Manner.*

¶ *Form of Absolution :*

MAY the Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting. *Amen.*

May the Almighty and Merciful Lord give thee the pardon, absolution, and the remission of thy sins. *Amen.*

May our Lord Jesus Christ absolve thee; and, by his authority, I absolve thee from every bond of excommunication, and interdict, as far as I have power, and thou hast need. I also absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

May the passion of our Lord Jesus Christ, the merits of the B. V. Mary, and of all the Saints; may whatsoever good thou shalt do, or evil thou shalt suffer, be to thee unto the remission of thy sins, the increase of grace, and the recompense of life everlasting. *Amen.*

¶ *Then the following Exhortation may be read before Extreme-unction.*



Our Lord and Saviour Jesus Christ, whose infinite goodness furnishes his creatures with all necessary helps to salvation, as been pleased, besides the holy communion, to constitute another heavenly medicine, for the benefit of the sick,—which is the sacrament of *extreme-unction*, according to what we read in the epistle of St. James, v. 4, where it is said: *Is any man sick among you, let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him.* You see here the authority of administering to the sick this holy unction, from the express word of God. This *anointing with oil*, and the prayer of faith that accompanies it, constitute the outward sign of this sacrament. And the great graces and benefits which God promises to bestow on every one, who receives this sacrament with proper dispositions, are, that *he will save the sick*

*man, will not deliver him up to the will of his spiritual enemies, but will help him on the bed of his sorrow, (Ps. xl. 3.) will raise him up from his sick bed, if he sees his recovery expedient for the welfare of his soul; and what is infinitely more desirable than corporal health, will impart to him the forgiveness of his sins.* Acknowledge, then, the infinite goodness of your Redeemer, and, with the most lively sentiments of gratitude and love, embrace the great grace which is here prepared for you in this heavenly institution; and join your attention and devotion, with the prayers we shall now make to the Lord, for the healing of your soul and body, and to obtain for you the full remission of all your sins; and, as the eyes, the ears, and the other organs of sense, are the instruments by which men are led to offend Almighty God, and they will on this account be anointed with the holy oil; whilst we apply this holy oil to your eyes, your ears, and the rest,—do you, with a contrite and humble heart, implore the mercy



of God for the forgiveness of all the sins which the respective avenue have made their way into your soul; as also for his supporting grace in this your illness; and that you may continue to the end ever faithful to him.

THE ORDER FOR THE ADMINISTRATION OF EXTREME-UNCTION.

¶ *The Priest says,*

IN the name of the Father, ✕ and of the Son, and of the holy Ghost: may all the power of the

devil be extinguished in thee, by the laying on of our hands, and by the invocation of all the holy angels, archangels, patriarchs, prophets, apostles, martyrs, confessors, virgins, and all saints. *Amen.*

¶ *He then dipping his Thumb in the holy Oil, anoints the sick Person, in the form of the Cross, upon the Eyes, the Nose, Ears, Mouth, Hands, and Feet; at each Unction, saying:\**

MAY the Lord, through this holy unction, and of his own most tender mer-

\* Extreme-unction was formally in use among the Protestants, as may be seen by referring to King Edward the VIth's edition of the Common Prayer-book. The rubric stood thus, in the Order for the Visitation of the Sick: "*If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the Cross, saying thus:*"—"As with this visible oil thy body outwardly is anointed, so, our heavenly Father, Almighty God, grant, of his infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness; and may he vouchsafe for his great mercy (if it be his blessed will) to restore unto thee thy bodily health and strength to serve him; and send thee release of all thy pains, troubles, and diseases both of body and mind. And however his goodness (by his divine and unsearchable providence) shall dispose of thee; we, his unworthy ministers and servants, humbly beseech the eternal Majesty to do with thee according to the multitude of his innumerable mercies,

y, forgive thee whatsoever sins thou hast committed by seeing, hearing, &c.

*Adopting the Form to the five different Senses, and then continues, saying,*

P. Lord have mercy upon us.

A. Christ have mercy upon us.

P. Lord have mercy upon us. Our Father, who art in heaven, &c. And lead us not into temptation.

A. But deliver us from evil. Amen.

P. Save thy servants.

A. Trusting in thee, O y God.

P. Send him, O Lord, help from thy holy place.

A. And from Sion demand him.

P. Be unto him, O Lord, a tower of strength.

A. From the face of the enemy.

P. Let not the enemy have power over him.

A. Nor the son of iniquity have power to hurt him.

P. O Lord hear my prayer.

A. And let my cry come unto thee.

Let us pray.

O God, who hast said by thy apostle, (*James v. 14.*) *Is any one sick among you? let him call for the Priests of the Church, and let them pray over him, anointing him with oil, in the name of the Lord; and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins they shall be forgiven him:—*heal, we beseech thee, O our Redeemer, by the grace of the Holy Ghost, the disorders of this sick man; heal his wounds, and forgive him his sins; drive away from him all pains of mind and body, and mercifully restore him to

---

and to pardon thee all thy sins and offences committed by all thy bodily senses, passions, and carnal affections. *May he also vouchsafe mercifully to grant unto thee ghostly strength by his holy spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but thou mayest have perfect victory and triumph against the devil, sin, and death. Thro' Christ our Lord."*

perfect health, both as to the inward and outward man:—that being restored by thy mercy, *he* may return to *his* former duties. Who livest and reignest, &c.

Let us pray.

Look down, O Lord, we beseech thee, on this thy servant sinking under the infirmity of *his* body; and refresh *his* soul which was created by thee—that, having profited by thy afflictions, *he* may be healed by thy remedy. Thro', &c.

Let us pray.

O HOLY Lord, Father Almighty, Everlasting God, who, by imparting the grace of thy blessing to sick bodies, preservest, according to the multitude of thy mercies, the works of thy hands; mercifully attend to the invocation of thy name, and, delivering thy servant from *his* sickness, and restoring *him* to health, raise *him* up by thy might, fortify *him* by thy strength, defend *him* by thy power, and restore *him* with all wished-for prosperity to thy holy Church. Thro', &c.

¶ *A Prayer proper to be daily repeated in Time of Sickness.*

LORD Jesus Christ, behold I receive this sickness, with which thou art pleased to visit me, as a punishment coming from thy fatherly hand. It is thy will that I should be afflicted, and therefore I submit; thy will be done on earth as it is in heaven. May this sickness be to the honour of thy holy name, and for the good of my soul. For this end I here offer myself with an entire submission to all thy appointments; to suffer whatever thou pleasest, as long as thou pleasest, and in what manner thou pleasest; for I am thy creature, O Lord, who have most ungratefully offended thee; and since my sins have a long time cried aloud to heaven for justice, why should I now complain if I feel thy hand upon me? No, my God, thou art just in all thy ways; I have truly deserved thy punishment, and therefore have no reason to complain of thee, but only of my own wickedness. But rebuke me not, O Lord, in thy

try, nor chastise me in thy wrath, but have regard to my weakness. Thou knowest how frail I am; that I am nothing but dust and ashes. Deal not with me, therefore, according to my sins, either punish me according to my iniquities; but, according to the multitude of thy tender mercies, have compassion on me. O! let thy justice be tempered with mercy, and let thy heavenly grace come in to my assistance, to support me under this my illness. Confirm my soul with strength from above, that I may bear, with a truly christian patience, all the heavinesses, pains, disquiet, and difficulties, of my sickness; and that I may cheerfully accept them as the just punishment of my offences. Preserve me from all temptations, and be thou my defence against all assaults of the enemy—that, during this illness, I may in no way offend thee; and if it is to be my last, I beg of thee so to direct me by thy grace, that I may never neglect or be deprived of those helps, which thou hast in thy

mercy ordained for the good of my soul, to prepare it for its passage into eternity; that, being perfectly cleansed from all my sins, I may believe in thee, place my whole trust in thee, love thee above all things, and, through the merits of thy death and passion, be admitted into the company of the blessed, where I may praise thee for ever. *Amen.*

¶ *Commendatory Prayer  
for a sick Person at the  
Point of departure.*

Go forth, O christian soul, from this world, in the name of God the Father Almighty, who created thee; in the name of Jesus Christ, the Son of the living God, who suffered for thee; in the name of the Holy Ghost, who has been poured forth upon thee; in the name of the angels and archangels; in the name of the thrones and dominations; in the name of the principalities and powers; in the name of the cherubim and seraphim; in the name of the patriarchs and prophets; in the name of the holy apostles and evangelists; in the name



of the holy martyrs and confessors; in the name of the holy monks and hermits; in the name of the holy virgins, and all the saints of God: let thy place be this day in peace, and thy abode in the holy Sion. Through Christ our Lord. *Amen.*

¶ *Another.*

O God most merciful, O God most clement, who, according to the multitude of thy tender mercies, blottest out the sins of the penitent, and graciously remittest the guilt of their past offences; mercifully regard this thy servant N. and vouchsafe to hear him, who, with the whole confession of his heart, begs for the remission of all his sins. Renew, O most merciful Father, whatever has been corrupted in him through human frailty, or violated through the deceit of the enemy; and associate him as a member of redemption to the unity of the body of the church. Have compassion, Lord, on his sighs; have compassion on his tears; and admit him, who has no hope but in thy mercy, to the sacrament of thy

reconciliation. Through Christ our Lord. *Amen.*

¶ *Another.*

REMEMBER not, O Lord, we beseech thee, the sins of his youth, and his ignorances; but, according to thy great mercy, be mindful of him in thy heavenly glory. May the heavens be opened to him, and may the angels rejoice with him. Receive, O Lord, thy servant into thy kingdom. Let St. Michael, the archangel of God, conduct him, who is chief of the heavenly host. Let the holy angels of God come to meet him, and carry him to the city of the heavenly Jerusalem. May St. Peter the apostle receive him, to whom God has given the keys of the kingdom of heaven. May St. Paul the apostle, who was a vessel of election assist him. May St. John the chosen apostle of God, to whom were revealed the secrets of heaven, intercede for him. May all the holy apostles, to whom our Lord gave the power of binding and loosing, pray for him. May all the saints and elect of God, who in this world have suffered



ments for the name of Christ, intercede for him, that he, being delivered from the bonds of the flesh, may deserve to be admitted into the kingdom of heaven, by the bounty of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth for ever and ever. Amen.



### THE COMMUNION OF THE SICK.

*The Viaticum of the most sacred Body of our Lord Jesus Christ is to be administered to Persons dangerously ill, with the greatest Diligence and Care; that is, when they are so indisposed, that it appears probable they will not be able again to communicate with the rest of the Faithful. And should they continue for any length of Time in the same dangerous State, and again express a Wish to receive the holy Viaticum, the Priest is directed to indulge them in their pious Desire. Care, however, must be taken, that Scandal is not given, by administering it to the unworthy; such as Public Usurers—those who live in a State of Concubinage—or are otherwise notoriously criminal, unless they have confessed their Sins with Contrition, and given Public Satisfaction.*

*The Priest entering with the holy Sacrament into the Room where the sick Person is, says, Peace be to this House: Ans<sup>r</sup>. And all those who dwell in it. Then placing the Sacrament respectfully upon a Corporal spread upon a Table, with burning Lights, the Priest makes a Genuflexion before it, all the Persons present kneeling down. Then taking holy Water, he sprinkles it over the Person and Room, saying;*

*he Anthem—*THOU shalt be cleansed: thou shalt wash  
rinkle me with hyssop, me, and I shall be made  
Lord, and I shall be whiter than snow.

¶ *And afterwards, the first Verse of the 50th Psalm, Have mercy on me; O God, &c.—with the Glory be to the Father, &c.; the Anthem is repeated, Thou shalt sprinkle me, &c. Then he says,*

P. Our help is in the name of the Lord.

A. Who made heaven and earth.

¶ *Before administering the blessed Eucharist to the sick, whether it be received by Way of Viaticum, or to indulge Devotion, the following Exhortation may be read.*

As, dear Brother, you now desire to receive the blessed Sacrament of the body and blood of our Saviour Jesus Christ, for the food and nourishment of your soul; that, by the means of this divine communion, you may be united to him by grace and love; that so he may henceforward live in you, and you may live in him, and by him; and that nothing in life or death may evermore separate you from him—behold here your Saviour comes to you to comply with your pious desire. And, although in condescen-

sion to your weakness, who, in this mortal state, art not able to bear the blaze of his glory, he is pleased to conceal himself under this humble appearance of your food; yet it is he himself in person, who comes to visit you; for he says, (John vi. 51.) *I am the living bread that am come down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give, is my flesh for the life of the world.* He that eateth my flesh and drinketh my blood abideth in me, and I in him; and I will raise him up at the last day: for my flesh is meat indeed and my blood is drink indeed. And when he instituted this holy sacrament, he declared to his disciples—that it was (1 Cor. xi. 24.) *his body which should be delivered for them, and his blood which should be shed for the remission of sins.* He comes, then, in person to visit and comfort you in this your sickness, to take up his abode in your breast, and to unite you to himself; and he brings all his mercies and graces with him, to bestow

them all on your soul. Do you, then, endeavour to welcome him, by receiving him with proper dispositions of a *lively faith*, an *humble fear*, and an *ardent love*.

First, then, raise your heart to Him by *faith*; firmly believing, that this Lord of Glory came down from heaven for the love of you;—that he took a body and blood of the Blessed Virgin, for the love of you;—that in order to redeem and deliver you from Satan, sin, and hell, and to purchase mercy, grace, and salvation for you, he offered up this same body and blood a sacrifice to his Father, by dying upon the cross for the love of you;—and that, in consequence of this love, he gives you in this blessed sacrament the same body and blood with which he redeemed you upon the cross. I make no doubt you believe all these Catholic truths, and all others which the church of God believes and teaches, because Jesus Christ has taught them; and that you desire, and are resolved, to live and die in the faith and communion

of this his holy church. Secondly—Humble yourself in the presence of this *Lord of Life*, whose Majesty is incomprehensible. Acknowledge yourself infinitely unworthy that he should *enter under your roof*, to take up his abode in your breast. Beg of him to pardon all the sins you have ever committed against him, and to wash them all away with his precious blood.—Wish that you could receive him like *Magdalen*, with that *contrite and humble heart*, which he never despises.—Beseech him to give you this *contrition* and *humility*; and trust in his infinite goodness and mercy that he now comes to you, not for your condemnation, but for your salvation. Yes, my dear Brother, (or dear Child) he comes to you, to take possession of your soul, to unite you to himself, and to make you his for all eternity. He comes out of pure love, to make you happy in him, to replenish your soul with all the treasures of his grace here, and to insure unto you the possession of his heavenly glory hereafter. Raise, then, your heart

to Him, by a most perfect act of divine love; desiring, on your part, to receive him with all the affection of your soul, and to make him truly welcome, by giving yourself entirely to him, to be inseparably united to him by perfect and eternal love. Say to him, from your heart, (if not in words, at least in thought) Sweet Jesus! I believe in thee; *do thou increase my faith.* All my hopes are in thy goodness and mercy. I love thee with my whole heart and soul, and I desire to love thee for ever. O come, my God and Saviour, and take full possession of my soul, and let nothing in life or death evermore separate me from thee.

P. O Lord hear my prayer.

A. And let my cry come unto thee.

P. The Lord be with you.

A. And with thy spirit.

Let us pray.

O HOLY Lord, Almighty Father, Everlasting God, graciously hear us, and vouchsafe to send thy holy angel from heaven to guard, cherish, protect,

visit, and defend, all who dwell in this habitation. Thro'.

¶ *The Exhortation being finished, the sick Person, or an Assistant in his Name, recites the usual Prayer, I confess to Almighty God, &c and the Priest pronounces the usual Absolution. Then, having made a Genuflexion, he takes the Sacrament from the Vessel, and lifting it up, shews it to the sick Person, saying;*

Behold the Lamb of God, that taketh away the sins of the world.

¶ *And thrice says,*

Lord, I am not worthy thou shouldst enter under my roof—but only say the word, and my soul shall be healed.

¶ *Which Words the sick Person repeats with the Priest in a low voice. Then the Priest, giving the Sacrament to the sick Person, says,*

RECEIVE, Brother, (or Sister) the viaticum of the body of our Lord Jesus Christ, that it may



reserve thee from the infernal enemy, and bring thee to life everlasting. Amen.

*But if the Communion be not given as a Viaticum, he says in the usual manner :*

May the Body of our Lord Jesus Christ preserve, &c.

¶ *Then he says,*

P. The Lord be with you.

A. And with thy spirit.

Let us pray.

O HOLY Lord, Almighty Father, Eternal God, we beseech thee in faith, that the sacred Body of our Lord Jesus Christ thy Son, may be available to his our Brother, (or Sister) that hath received it, as a medicine for eternity, both for body and soul. Thro'.

*After Communion the following Exhortation may be read.*

RETURN thanks now to your Saviour Jesus Christ whom you have received in this holy sacrament, and make an offering of all the powers of your soul, and of your whole

being, to him. Reflect how great is your happiness in being thus united to him, in having him come to take up his abode in your breast, and by this union becoming entitled to that everlasting life, which he has graciously promised to all who worthily receive him. Say now with the Spouse in the Canticle, iii. 4. *I have found him whom my soul loveth ; I will hold him fast, and will not let him go.* Invite all heaven and earth, with all the angels and saints of God, to bless him, to praise him, and to glorify him for ever, for this and the innumerable other favours and mercies he has bestowed upon you ; and resolve to employ all the remaining time of your life in rendering him an acceptable homage of thanksgiving and love. Beg of him, who knows your inability to make him a suitable return for these his favours, to accept of your good will, and of your heart, and to give his blessing to this poor house, into which he has vouchsafed to enter. Beseech him to wash away all your sins with his precious blood,



and to strengthen you in such manner by his grace, as that you may henceforward be ever faithful to him; and may never more, by sin, provoke him to depart from your soul. Behold I leave you now in his blessed company; keep as attentive to his presence as possibly you can; and entertain yourself sweetly and quietly with him.

THE MANNER OF GIVING  
THE LAST APOSTOLICAL  
BENEDICTION TO A DY-  
ING PERSON.

¶ *The sick Person having confessed his Sins, and made a fervent Act of Contrition, he is directed to offer all his Pains and Sufferings to God, in Satisfaction for that Penance which the divine Justice exacted of him in this Life. He is then instructed to repose an entire Confidence in Jesus Christ, and in the Prayers of his Church; after which the Priest says;*

P. Our trust is in the name of the Lord.

A. Who made heaven and earth.

*Anthem* Remember

not, O Lord, the sins of thy servant, neither take thou vengeance of his sins.

P. Lord have mercy upon him.

A. Christ have mercy upon him.

P. Lord have mercy upon him.

Our Father, &c.

P. And lead us not into temptation.

A. But deliver us from evil.

P. Save thy servant.

A. Trusting in thee my God.

P. O Lord hear my prayer.

A. And let my cry come unto thee.

P. The Lord be with you.

A. And with thy spirit.

Let us pray.

Most tender Lord, Father of mercies, and God of all consolation, who desirest that no one should perish that believes and hopes in thee according to the multitude of thy mercies, look with compassion on thy servant N. for whom true faith and christian hope now plead. Visit him with salvation, and, by thy passion and death of th

ly Son, graciously  
grant him the remission  
and pardon of all his sins,  
that his soul may find  
thee a merciful judge at  
the hour of his death;  
and being purified from  
all stain in the blood of  
Redeemer, he may de-  
serve to pass to life ever-  
lasting. Thro'.

[ *Then, after repeating  
the Confession Prayer  
in the usual Way, &c.  
the Church proceeds by  
her Minister to release  
the Soul from all and  
every Bond of Penance,  
as follows, which is cal-  
led a plenary Indul-  
gence:*

MAY our Lord Jesus  
Christ, Son of the living  
God, who gave to blessed  
Peter, his Apostle, the  
power of binding and  
loosing; in his gracious  
mercy receive thy con-

fession, and restore to  
thee that robe which  
thou first received in  
baptism; and in virtue  
of that power committed  
to me by the apostolic  
see, I grant thee a plenary  
indulgence and remis-  
sion of all thy sins,  
in the name of the Fa-  
ther, ✝ and of the Son,  
and of the Holy Ghost.  
*Amen.*

MAY the almighty God,  
by the mystery of the  
sacred incarnation, for-  
give thee whatever pu-  
nishment is due to sin  
in the present or future  
life; may he open to  
thee the gates of para-  
dise, and conduct thee  
to eternal happiness.  
*Amen.*

May the blessing of  
the almighty God, Fa-  
ther, ✝ Son, and Holy  
Ghost, remain with thee  
for ever. *Amen.*

---

---

## THE BURIAL OF THE DEAD.

[ *The Priest going into the House of the Deceased,  
sprinkles the Corpse with Holy Water, he then  
recites the Anthem, If thou, O Lord, wilt ob-  
serve Iniquities, O Lord, &c. with Psalm cxxix.  
From the Depths, &c. And while the Body is  
carrying to the Church is said L. Psalm, Have  
mercy upon me, O God, &c. Then if Time and  
Opportunity permits, the Dirge, that is the Office*

*of the Dead is said. Afterwards the Priest reads the Burial Service as follows:*

ENTER not into judgment, O Lord, with thy servant, for no man shall be justified in thy sight, unless thou vouchsafest to forgive him all his sins.— Let not, therefore, we beseech thee, thy sentence of punishment fall upon *him*, whom the true supplication of Christian faith recommendeth to thee, but through the assistance of thy grace, may *he* escape the sentence of condemnation, who, whilst *he* was living, was signed with the mark of the blessed Trinity, who livest and reignest one God, world without end. *Amen.*

*Response.* Deliver *him*, O Lord, from eternal death, at that dreadful day, when the heavens and the earth shall be moved, when thou shalt come to judge the world by fire. *Vers.* I tremble, and fear at the thought of reckoning, and of the death to come, when the heavens and the earth shall be moved.

*Vers.* That great and most bitter day, that day of wrath, calamity, and

misery, when thou shalt come to judge the world by fire.

*Vers.* Eternal rest give to *him*, O Lord, and let perpetual light shine upon *him*. Deliver *him*, O Lord, &c. to *Vers.* I tremble, &c.

*V.* Lord, have mercy upon us. *R.* Christ have mercy upon us. Our Father, &c. *V.* And lead us not into temptation. *R.* But deliver us from evil. *V.* From the gates of hell. *R.* Deliver his soul, O Lord. *V.* May he rest in peace. *R. Amen.* *V.* O Lord, hear my prayer. *R.* And let my cry come unto thee. *V.* The Lord be with you. *R.* And with thy spirit.

Let us pray.

O GOD, whose property is always to have mercy and to spare, we humbly beseech thee for the soul of thy servant, N. which thou hast called out of this world, that thou wouldst not deliver it into the power of the enemy, nor forget it forever, but command it to be received into the hands of thy holy angels.

d to be carried to the  
 essed abodes of happi-  
 ss and peace; that as  
 hath faith and hope in  
 ee, it may not be con-  
 gned to a place of pu-  
 shment, but may take  
 ssession of joys ever-  
 ting, through Jesus  
 rist our Lord. *Amen.\**  
*Anth.* May the angels  
 nduct thee into Para-  
 e; may the martyrs  
 eive thee on thy ar-  
 al, and bring thee to  
 e holy city of Jerusa-

lem; may the choir of  
 angels attend thee, and  
 mayest thou enjoy eter-  
 nal rest with the once  
 wretched Lazarus.

¶ *If the Burial Place is  
 not consecrated Ground,  
 the Priest blesses it by  
 the following Prayer,  
 which is the same as  
 used in this Kingdom  
 in blessing the Mould  
 we put into the Coffin  
 in our private Burial  
 Service.*

---

The following prayer for the dead was formerly  
 d by Protestants in their burial service. (See Com-  
 n Prayer-Book of Edward VI.)

Let us pray.

O Lord, with whom do live the spirits of them that are dead,  
 in whom the souls of them that are elected (after they are  
 vered from the burden of the flesh) are in love and felicity;  
 nt unto this thy servant that the sins which he committed in  
 world be not imputed unto him, but that he, escaping the  
 es of hell and pains of eternal darkness, may ever dwell in  
 region of light with Abraham, Isaac, and Jacob, in the  
 e where is no weeping, sorrow, nor heaviness; and when  
 dreadful day of the general resurrection shall come, make  
 to rise also with the just and righteous, and receive this  
 y again to glory, then made pure and incorruptible: set  
 on the right-hand of thy Son Jesus Christ among thy holy  
 , that then he may hear with them, these most sweet and  
 comfortable words, Come to me, ye blessed of the Father,  
 sss the kingdom which hath been prepared for you  
 in the beginning of the world. Grant this, we beseech  
 , O most merciful Father, through Jesus Christ our Ma-  
 or and Redeemer. Amen.



O God, by whose tender mercy the souls of the faithful find rest, vouchsafe to bless this tomb, and depute thy holy angels to guard it, and absolve from all the bonds of sin, the souls of those whose bodies are here interred, that with thy saints, they may rejoice with thee to all eternity. Thro', &c.

I am the resurrection and the life, *saith the Lord*, he that believeth, though he were dead, yet shall he live. And whosoever liveth, and believeth in me, shall never die. (*John xi. 25.*)

*V.* Lord, have mercy upon us. *R.* Christ have mercy upon us. Our Father, &c. *V.* And lead us not into temptation. *R.* But deliver us from evil. *V.* From the gates of hell. *R.* Deliver his soul, O Lord. *V.* Let him rest in peace. *R.* Amen. *V.* O Lord, hear my prayer. *R.* And let my cry come unto thee. *V.* The Lord

be with thee. *R.* And with thy spirit.

Let us pray.

GRANT, O Lord, we beseech thee, this mercy to thy servant departed that as *he* was desirous to hold fast by thy will, *he* may not receive the punishment due to *his* sins, but true faith had joined *him* to the company of the faithful in this world, may thy mercy admit *him* to the assembly of the angels in the next. *Thro' &c. Amen. V.* Eternal rest give to *him*, O Lord. *R.* And let perpetual light shine upon *him*. Let *him* rest in peace. *Amen. V.* May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace. *R. Amen.*

¶ Then the Priest and Company returning from the Grave, recite the 129th Psalm, From the Depths, &c.





THE FORM OF  
THANKSGIVING AFTER CHILD BIRTH;  
COMMONLY CALLED  
THE CHURCHING OF WOMEN.\*

*The Woman, at the usual Time after Delivery, coming to the Church or Chapel, to return Thanks to God for her safe Delivery, and to receive the Blessing of the Lord from the Priest upon that Occasion, kneels down at the Door, or Entry, holding a lighted Taper in her Hand, as an Emblem of her lively Faith and warm Devotion, and the Priest vested with a Surplice and Stole, says to her;*

Our help is in the  
name of the Lord.

A. Who made heaven  
and earth.

Anth. This woman  
shall receive the blessing  
from the Lord.

Mat. xxiv. Domini est  
terra.

The earth is the Lord's,  
and the fulness thereof,  
the world, and they that  
dwell therein.

For he hath found-  
ed it upon the seas, and  
established it upon the  
floods.

Who shall ascend  
unto the hill of the Lord?  
and who stand in his  
holy place?

He that has clean  
hands, and a pure heart;  
who hath not lifted up  
his soul to vanity, nor  
sworn deceitfully.

He shall receive the  
blessing from the Lord,  
and righteousness from  
the God of his salvation.

This is the genera-  
tion of them that seek  
him: that seek the face  
of the God of Jacob.

Lift up your heads,  
O ye gates, and be ye  
lifted up, ye everlasting  
doors, and the King of  
Glory shall come in.

Who is the King of  
Glory? the Lord strong  
and mighty, the Lord  
mighty in battle.

---

\* The churching of women, like many other ceremonies of the Catholic Church, is an act of devotion, and not of any absolute obligation.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

Who is this King of glory? the Lord of hosts, he is the King of glory.

Glory be to the Father, &c.

*Anth.* This woman shall receive the blessing from the Lord, and righteousness from the God of her salvation.

¶ *Then the Priest stretching out to her the End of the Stole, introduces her into the Church, saying;*

Come into the temple of God, adore the Son of the blessed Virgin *Mary*, who has given to thee to be fruitful in thy offspring.

¶ *Then the Woman kneels down before the Altar, giving Thanks to God for his Benefits bestowed upon her, while the Priest says:*

Lord, have mercy upon us. A. Christ have mercy upon us.. P. Lord, have mercy upon us. Our Father, &c. P. And lead us not into temptation. A. But deliver us from evil. P. O Lord save thy handmaid. A. Trusting

in thee, O God. P. Send her help, O Lord, from thy holy place. A. And from Sion defend her. P. Let the enemy have no advantage over her. A. Nor the son of iniquity approach to hurt her. P. O Lord hear my prayer. A. And let my cry come unto thee. P. The Lord be with thee. A. And with thy spirit.

Let us pray.

O ALMIGHTY and everlasting God, who by the blessed Virgin *Mary* happy bringing forth hast changed into joy the pains of the faithful in their child bearings mercifully look down upon this thy servant, who with joy cometh to the holy temple to return thee thanks, and grant that after death, she may, by the merits and intercession of the same Blessed *Mary*, be partaker, together with her child, of the joys of everlasting glory. *Amen.*

¶ *The Blessing.*

MAY the peace and blessing of Almighty God Father, Son, and Holy Ghost, come down upon you, and remain with you for ever. *Amen.*

## SPIRITUAL COLLOQUIES.

*Of following Christ, and despising all the Vanities of the World.*

*He that followeth me, walketh not in darkness, with our Lord, (John ii. 12.)* These are the words of Christ, by which we are admonished that we must imitate his life and manners, we would be enlightened, and delivered from all blindness of heart.

Let it then be our chief study to meditate on the life of Jesus Christ.

The doctrine of Christ surpasseth all the doctrines of the saints: and whosoever hath the Spirit, will find therein a hidden manna.

But it happeneth that many, by frequent hearing the gospel, are very little affected: because they have not the Spirit of Christ.

But he who would fully and feelingly understand the words of Christ: must study to make his whole life conformable to that of Christ.

What doth it avail thee, to discourse pro-

foundly of the Trinity: if thou be void of humility, and consequently displeasing to the Trinity?

In truth, sublime words make not a man holy and just: but a virtuous life maketh him dear to God.

I had rather feel compunction, than know its definition.

If thou didst know the whole Bible by heart, and the sayings of all the philosophers: what would it all profit thee, without the love of God and his grace?

*Vanity of vanities, and all is vanity,* besides loving God, and serving him alone.

This is the highest wisdom: by despising the world, to tend to heavenly kingdoms.

It is vanity therefore to seek after riches which must perish, and to trust in them.

It is vanity also to be ambitious of honours, and to raise one's self to a high station.

It is vanity to follow lusts of the flesh; and to desire that for which

thou must afterwards be grievously punished.

It is vanity to wish for a long life : and to take little care of leading a good life.

It is vanity to mind only this present life : and not to look forward into those things which are to come.

It is vanity to love that which passeth with all speed : and not to hasten thither where everlasting joy remains.

Often remember that proverb : *The eye is not satisfied with seeing, nor is the ear filled with hearing, (Eccl. i. 8.)*

Study, therefore, to withdraw thy heart from the love of visible things, and to turn thyself to things invisible. For they that follow their sensuality, defile their conscience, and lose the grace of God.

¶ *Of having an humble Sentiment of one's self.*

ALL men naturally desire to know ; but what doth knowledge avail without the fear of God ?

Indeed an humble husbandman, that serveth God, is better than a proud philosopher, who, neglecting himself, con-

siders the course of the heavens.

He, who knows himself well, is mean in his own eyes, and is not delighted with being praised by men.

If I should know things that are in the world, and should not in charity : what he would it be to me in the sight of God, who will judge me by my deeds.

Leave off that excessive desire of knowing because there is found therein much detracting and deceit.

They who are learned are desirous to appear and to be called wise.

There are many things the knowledge of which is of little or no profit to the soul.

And he is very unwisely who attends to other things than what may serve to his salvation.

Many words do not satisfy the soul ; but a good life gives ease to the mind : and a pure conscience affords a great confidence in God.

The more and better thou knowest, the more heavy will be thy judgment, unless thy life be also more holy.

Be not therefore puffed

with any art or  
 nce: but rather fear  
 n account of the  
 wledge which is given  
 e.

if it seems to thee  
 t thou knowest many  
 ings, and understand-  
 them well enough:  
 w at the same time  
 t there are many more  
 ings of which thou art  
 orant.

*Be not high minded,*  
 rather acknowledge  
 ignorance.

Why wouldst thou  
 fer thyself to any one,  
 ce there are many  
 re learned and skilful  
 he law than thyself?  
 f thou wouldst know  
 l learn any thing to  
 purpose: love to be  
 known, and esteemed  
 nothing.

This is the highest,  
 l most profitable les-  
 , truly to know, and  
 despise ourselves.

To have no opinion of  
 selves, and to think  
 rays well and com-  
 ndably of others, is  
 at wisdom and high  
 fection.

thou shouldst see ano-  
 r openly sin, or com-  
 t some heinous crime,  
 thou oughtest not to  
 eem thyself better:  
 ause thou knowest

not how long thou may-  
 est remain in a good state.

We are all frail: but  
 see thou think no one  
 more frail than thyself.

### ¶ *Of Prudence in our Doings.*

WE must not be easy  
 in giving credit to every  
 word or suggestion: but  
 carefully and leisurely  
 weigh the matter ac-  
 cording to God.

Alas! such is our  
 weakness, that we often  
 more readily believe and  
 speak of another that  
 which is evil: than that  
 which is good.

But perfect men do not  
 easily give credit to every  
 report: because they  
 know man's weakness,  
 which is very prone to  
 evil, and very subject to  
 fail in words.

It is great wisdom not  
 to be rash in our do-  
 ings: nor to maintain too  
 obstinately our own opi-  
 nion.

As also not to believe  
 every man's word: nor  
 presently to tell others  
 the things which we have  
 heard or believed.

Consult with a wise  
 and conscientious man:  
 and seek rather to be in-  
 structed by one that is



better, than to follow thine own inventions.

A good life makes a man wise according to God, and expert in many things. The more humble a man is in himself, and more subject to God: the more wise will he be in all things, and the more at peace.

¶ *Of reading the Holy Scriptures.*

TRUTH is to be sought for in holy scripture, not eloquence.

All holy scripture ought to be read with that spirit with which it was made.

We must rather seek for profit in the scriptures, than for subtlety of speech.

We ought as willingly to read devout and simple books: as those that are high and profound.

Let not the authority of the writer offend thee, whether he was of little or great learning: but let the love of pure truth lead thee to read.

Enquire not who said this: but attend to what is said.

Men pass away: but *the truth of the Lord remains for ever.*

God speaks many ways

to us: without respect of persons.

Our curiosity often hinders us in reading the scriptures, when we attempt to understand and discuss that which should be simply passed over.

If thou wilt receive profit, read with humility simplicity, and faith; and seek not at any time the fame of being learned.

Willingly enquire after and hear with silence the words of the saints: and be pleased with the parables of the ancients: for they are not spoken without cause.

¶ *Of inordinate Affections.*

WHENSOEVER a man desires any thing inordinately, he is presently disquieted within himself.

The proud and covetous are never easy.

The poor and humble of spirit, live in much peace.

The man that is not yet perfectly dead to himself, is soon tempted and overcome with small and trifling things.

He that is weak in spirit, and in a manner yet carnal and incline to sensible things, ca

hardly withdraw himself wholly from earthly desires.

And therefore he is often sad, when he withdraws himself from them: and is easily moved to anger if any one thwarts him.

And if he has pursued his inclinations, he is presently tormented with the guilt of his conscience: because he has followed his passion, which helps him not at all towards the peace he sought for.

It is then by resisting our passions, that we are to find true peace of heart, and not by being slaves to them.

Therefore there is no peace in the heart of a carnal man, nor in a man that is addicted to outward things; but only in a fervent spiritual man.

*Of flying vain Hope and Pride.*

HE is vain who puts his trust in men, or in creatures.

Be not ashamed to serve others, and to appear poor in the world, for the love of Jesus Christ.

Confide not in thyself:

but place thy hope in God.

Do what is in thy power, and God will be with thy good will.

Trust not in thy own knowledge, nor in the cunning of any man living: but rather in the grace of God, who helps the humble, and humbles those who presume of themselves.

Glory not in riches, if thou hast them; nor in friends, because they are powerful: but in God, who gives all things, and desires to give himself above all things.

Boast not of thy stature, nor beauty of the body, which is spoiled and disfigured by a little sickness.

Do not take a pride in thy talents or thy wit, lest thou displease God, to whom appertaineth every natural good quality and talent which thou hast.

Esteem not thyself better than others, lest perhaps thou be accounted worse in the sight of God, who knows what is in man.

Be not proud of thy own works: for the judgments of God are different from the judg-

ments of men; and often times, that displeaseth him, which pleaseth men.

If thou hast any thing of good, believe better things of others, that thou mayest preserve humility.

It will do thee no harm to esteem thyself the worst of all: but it will hurt thyself very much to prefer thyself before any one.

Continual peace is with the humble: but in the heart of the proud, is frequent envy and indignation.

#### ¶ *Of the Advantage of Adversity.*

IT is good for us to have sometimes troubles and adversities: for they make a man enter into himself, that he may know that he is in a state of banishment, and may not place his hopes in any thing of this world.

It is good that we sometimes suffer contradictions, and that men have an evil or imperfect opinion of us; even when we do and intend well.

These things are often helps to humility, and

defend us from vain glory.

For then we better run to God, our inward witness, when outwardly we are despised by men and little credit is given to us.

Therefore should man establish himself in such manner in God, as to have no need of seeking many comforts from men.

When a *man of god will* is troubled or tempted, or afflicted with evil thoughts, then he better understands what need he hath of God, without whom he finds he can do no good.

Then also he lamenteth he sighs, and prays for reason of the misery which he suffers.

Then he is weary living longer: and wisheth death to come, that he may be *dissolved and with Christ*.

Then also he well perceives, that perfect security and full peace cannot be found in this world.

#### ¶ *Of resisting Temptation.*

As long as we live in this world, we cannot be without tribulation and temptation.

Hence it is written in Job: *Man's life upon earth is a temptation.*

Therefore ought every one to be solicitous about his temptations, and to watch in prayer; lest the devil, (who never sleeps, but goes about seeking whom he may devour), find room to deceive him.

No man is so perfect and holy as not to have sometimes temptations: and we cannot be wholly without them.

Temptations are often very profitable to a man, although they be troublesome and grievous: for in them a man is humbled, purified, and instructed.

All the saints have passed through many tribulations and temptations, and have profited by them: and they who could not support temptations, have become reprobates, and fell off.

There is not any order so holy, nor place so retired, where there are not temptations and adversities.

A man is never entirely secure from temptations as long as he lives: because we have within us the source of

temptation, having been born in concupiscence.

When one temptation or tribulation is over, another comes on: and we shall have always something to suffer, because we have lost the good of our original happiness.

Many seek to fly temptations, and fall most grievously into them.

By flight alone we cannot overcome: but by patience and true humility we are made stronger than all our enemies.

He who only declines them outwardly, and does not pluck out the root, will profit little; nay, temptations will sooner return to him, and he will find himself in a worse condition.

By degrees and by patience, with longanimity, thou shalt, by God's grace, better overcome them, than by harshness and thine own impotency.

In temptations, often take counsel, and deal not roughly with one that is tempted: but comfort him, as thou wouldst wish to be done to thyself.

Inconstancy of mind,

and small confidence in God, is the beginning of all temptations.

For as a ship without a rudder is tossed to-and-fro by the waves: so the man who is remiss, and who quits his resolution, is many ways tempted.

Fire tries iron, and temptation tries a just man.

We often know not what we can do: but temptation discovers what we are.

However, we must be watchful, especially in the beginning of temptation: because then the enemy is easier overcome, when he is not suffered to come in at the door of the soul, but is kept out and resisted at his first knock.

Whence a certain man said; *Withstand the beginning, after-remedies come too late.*

For first a bare thought comes to the mind: then a strong imagination: afterwards delight, and evil motion and consent.

And thus, by little and little, the wicked enemy gets full entrance, when he is not resisted in the beginning.

And how much the lon-

ger a man is negligent in resisting: so much the weaker does he daily become in himself, and the enemy becomes stronger against him.

Some suffer great temptations in the beginning of their conversion, and some in the end.

And some there are who are much troubled in a manner all their lifetime.

Some are but lightly tempted, according to the wisdom and equity of the ordinance of God, who weighs the state and merits of men, and preordains for the salvation of his elect.

We must not therefore despair when we are tempted, but pray to God with so much the more fervour, that he may vouchsafe to help us in all our tribulation: who no doubt, according to the saying of St. Paul will *make such issue with the temptation, that we may be able to sustain it* (1 Cor. x.)

Let us therefore humble our souls, under the hand of God in all temptations and tribulations for the humble in spirit he will save and exalt.



In temptations and tribulations a man is proved what progress he has made: and in them there is greater merit, and his virtue appears more conspicuous.

Nor is it much if a man be devout and fervent when he feels no trouble: but if in the time of adversity he bears up with patience, there will be hope of a great advancement.

Some are preserved from great temptations, and are often overcome in daily little ones: that being humbled, they may never presume of themselves in great things, who are weak in such small occurrences.

#### *Of avoiding rash Judgment.*

TURN thy eyes back upon thyself, and see thou judge not the doings of others.

In judging others a man labours in vain, often errs, and easily sins: but in judging and looking into himself, he always labours with fruit.

We frequently judge of a thing according as we have it at heart: for we easily lose true judgment through private affection.

If God were always the only object of our desire, we should not so easily be disturbed at the resistance of our opinions.

But there is often something lies hid within, or occurs from without, which draws us along with it.

Many secretly seek themselves in what they do, and are not sensible of it.

They seem also to continue in good peace, when things are done according to their will and judgment: but if it fall out contrary to their desires, they are soon moved and become sad.

Difference of thoughts and opinions is too frequently the source of dissensions amongst friends and neighbours, amongst religious and devout persons.

An old custom is with difficulty relinquished: and no man is led willingly farther than himself sees or likes.

If thou reliest more upon thine own reason or industry than upon the virtue that subjects to Jesus Christ, thou wilt seldom and hardly be an *enlightened* man: for

God will have us perfectly subject to himself, and to transcend all reason by inflamed love.

¶ *Of Works done out of Charity.*

EVIL ought not to be done, either for any thing in the world, or for the love of any man: but for the profit of one that stands in need, a good work is sometimes freely omitted, or rather to be changed for a better.

For, by doing thus, a good work is not lost, but changed into a better.

Without charity the outward work profiteth nothing: but whatever is done out of charity, be it never so little or contemptible, all becomes fruitful.

For God regards more with how much affection and love a person performs a work, than how much he does.

He does much, who loves much.

He does much, that does well what he does.

He does well, who regards rather the common good than his own will.

That seems often to be charity which is rather natural affection: because

our own natural inclination, self-will, hope of retribution, desire of our own interest, will seldom be wanting.

He that has true and perfect charity seeks himself in no one thing: but desires only the glory of God in all things.

He envies no man, because he loves no private joy; nor does he desire to rejoice in himself: but above all good things, he wishes to be made happy in God.

He attributes nothing of good in any man, but refers it totally to God from whom all things proceed as from their fountain, in the enjoyment of whom all the saints repose as in their last end.

Ah! if a man had but one spark of perfect charity, he would doubtless perceive that all earthly things are full of vanity.

¶ *Of bearing the Defect of others.*

WHAT a man cannot amend in himself or others, he must bear with patience, till God ordain otherwise.

Think, that perhaps it is better so for thy trial and patience; without

which, our merits are little worth.

Thou must, nevertheless, under such impressions, earnestly pray that God may vouchsafe to help thee, and that thou mayest bear them well.

If any one, being once or twice admonished, does not comply, contend not with him: but commit all to God, that his will may be done, and he may be honoured in all his servants, who knows how to convert evil into good.

Endeavour to be patient in supporting others defects and infirmities of what kind soever: because thou also hast many things which others must bear withal.

If thou canst not make thyself such a one as thou wouldst; how canst thou expect to have another according to thy liking?

We would willingly have others perfect: and yet we mend not our own defects.

We would have others strictly corrected: but are not willing to be corrected ourselves.

The large liberty of others displeases us: and yet we would not be de-

nied any thing we ask for.

We are willing that others should be bound up by laws: and we suffer not ourselves by any means to be restrained.

Thus it is evident how seldom we weigh our neighbour in the same balance with ourselves.

If all were perfect; what then should we have to suffer from others for God's sake?

But now God has so disposed things, that we may learn to bear one another's burden: for there is no man without defect; no man without his burden; no man sufficient for himself; no man wise enough for himself: but we must support one another, comfort one another, assist, instruct, and admonish one another.

But how great one's virtue is, best appears by occasion of adversity: for occasions do not make a man frail, but shew what he is.

#### ¶ *Of the Example of the holy Fathers.*

Look upon the lively examples of the holy fathers, in whom true per-

fection and religion were most shining, and thou wilt see how little, and almost nothing, that is which we do.

Alas ! what is our life if compared to theirs ?

The saints and friends of Christ served the Lord in hunger and thirst ; in cold and nakedness ; in labour and weariness ; in watchings and fastings ; in prayers and holy meditations ; in persecutions and many reproaches.

Ah ! how many and how grievous tribulations have the apostles, martyrs, confessors, virgins, and all the rest, gone through, who have been willing to follow Christ's footsteps : for they hated their lives in this world, that they might possess them for eternity.

O ! how strict and mortified a life did the holy fathers lead in the desert ! How long and grievous temptations did they endure ! how often were they molested by the enemy ? What frequent and fervent prayers did they offer to God ! What rigorous abstinence did they go through ! What great zeal and fervour had they for their spiritual progress ! How

strong a war did they wage for overcoming vice ! How pure and upright was their intention to God !

They laboured all the day, and in the nights they gave themselves to long prayers : though even whilst they were at work, they ceased not from mental prayer.

They spent all the time profitably : every hour seemed short which they spent with God and through the great sweetness of divine contemplation, they forgot even the necessity of their bodily refreshment.

They renounced riches, dignities, honour, friends, and kindred : they desired to have nothing of this world ; they scarcely allowed themselves the necessities of life : the serving the body even of necessity, was irksome to them.

They were poor therefore as to earthly things, but very rich in grace and virtues.

Outwardly they were naked, but inwardly they were refreshed with divine graces and consolations.

They were strange to the world : but not



d familiar friends to  
ed.

They seemed to them-  
selves as nothing, and  
were despised by this  
world: but in the eyes  
of God they were very  
valuable and beloved.

They stood in true hu-  
mility; they lived in  
perfect obedience; they  
walked in charity and  
patience: and therefore  
they daily advanced in  
spirit, and obtained great  
favour with God.

They were given as an  
example for all religious:  
and ought more to excite  
us to make good progress,  
than the number of the  
lukewarm to grow  
slack.

O! how great was  
the fervour of all religi-  
ous in the beginning of  
their holy institution!

O! how great was  
their devotion in prayer!  
How great their zeal for  
virtue!

How great discipline  
was in force amongst  
them! How great reve-  
rence and obedience in  
all, flourished under the  
rule of a superior!

The footsteps remain-  
ing still bear witness that  
they were truly perfect  
and holy men: who wag-  
ing war so stoutly, trod

the world under their  
feet.

Now he is thought  
great who is not a trans-  
gressor; and who can with  
patience endure what he  
hath undertaken.

Ah! the luke-warm-  
ness and negligence of  
our state, that we so  
quickly fall away from  
our former fervour, and  
are now even weary of  
living through sloth and  
tepidity!

Would to God that ad-  
vancement in virtues  
were not wholly asleep  
in thee, who hast so of-  
ten seen many examples  
of the devout!

¶ *Of the Exercises of a  
good religious Man.*

THE life of a good re-  
ligious man ought to be  
eminent in all virtues:  
that he may be such in-  
teriorly, as he appears to  
men in his exterior.

And with good reason  
ought he to be much  
more in his interior than  
he exteriorly appears;  
because he who beholds  
us is God, of whom we  
ought exceedingly to  
stand in awe, wherever  
we are, and like angels  
walk pure in his sight.

We ought every day  
to renew our resolution,



and excite ourselves to fervour, as if it were the first day of our conversion, and to say :

Help me, O Lord God, in my good resolution, and in thy holy service, and give me grace this day perfectly to begin ; for what I have hitherto done, is nothing.

According as our resolution is, will the progress of our advancement be : and he had need of much diligence who would advance much.

Now if he that makes a strong resolution often fails ; what will he do who seldom or but weakly resolves ?

The falling off from our resolution happens divers ways : and a small omission in our exercises seldom passeth without some loss.

The resolutions of the just depend on the grace of God, rather than on their own wisdom : and in whom they always put their trust, whatever they take in hand.

For man proposes, but God disposes : nor is the way of man in his own hands.

If for piety's sake, or with a design to the profit of our brother, we

sometimes omit our accustomed exercises, may afterwards be easily recovered.

But if through a loathing of mind, or negligence, it be lightly alone, it is no small fault, and will prove hurtful.

Let us endeavour what we can, we shall still apt to fail in many things.

But yet ye must always resolve on something certain, and in particular against those things which hinder us most.

We must examine our order well both our exterior and interior : because both conduce to our advancement.

If thou canst continually recollect thyself, do it sometimes, at least once a day, this, at morning or evening.

In the morning solve, in the evening examine thy performance how thou hast behaved this day in word, work or thought ; because these perhaps thou hast often offended God and thy neighbour.

Prepare thyself like man to resist the wicked attacks of the devil : battle gluttony, and th

It the easier restrain carnal inclinations.

Be never altogether ; but either reading, writing, or praying, or meditating, or labouring something that may be the common good.

Yet in bodily exercises a discretion is to be used : nor are they equal to be undertaken by

Those things which not *common* are not to be done in public : for particular things are more safely done in private.

But take care thou be not slack in common exercises, and more forward in things of thy own particular devotion : but living fully and faithfully performed what thou art bound to, and what is enjoined thee ; thou hast any time remaining, give thyself to thyself, according as thy devotion shall incline thee.

All cannot have the same exercise : but this is more proper for thee, and that for another.

Moreover, according to the diversity of times, divers exercises are more pleasing : for some relish

better on festival days, others on common days.

We stand in need of one kind in time of temptation, and of another in time of peace and rest.

Some we willingly think on when we are sad, others when we are joyful in the Lord.

About the time of the principal festivals, we must renew our good exercises : and more fervently implore the prayers of the saints.

We ought to make our resolution from festival to festival : as if we were then to depart out of this world, and to come to the everlasting festival.

Therefore we ought carefully to prepare ourselves at times of devotion : and to converse more devoutly, and keep all observances more strictly, as being shortly to receive the reward of our labour from God.

And if it be deferred, let us believe that we are not well prepared, and that we are as yet unworthy of the great glory which shall be revealed in us at the appointed time : and let us endeavour to prepare

ourselves better for our departure.

*Blessed is that servant, says the evangelist St. Luke, whom when his Lord shall come he shall find watching. Amen, I say to you, he shall set him over all his possessions. (Luke xiii.)*

¶ *Of the Love of Solitude and Silence.*

SEEK a proper time to retire into thyself, and often think of the benefits of God.

Let curiosities alone.

Read such matters as may rather move thee to compunction, than give thee occupation.

If thou wilt withdraw thyself from superfluous talk and idle visits, as also from giving ear to news and reports, thou wilt find time sufficient and proper to employ thyself in good meditations.

The greatest saints avoided the company of men as much as they could, and chose to live to God in secret.

*As often as I have been amongst men, said one, I have returned less a man; this we often*

experience when we talk long.

It is easier to be altogether silent, than not to exceed in words.

It is easier to keep retired at home, than to be able to be sufficiently upon one's guard abroad.

Whosoever, therefore, aims at arriving at *internal* and *spiritual* things, must, with Jesus, go aside from the crowd.

No man is secure in appearing abroad, but he who would willingly lie hid at home.

No man securely speaks, but he who loves to hold his peace.

No man securely governs, but he who would willingly live in subjection.

No man securely commands, but he who has learned well to obey.

No man securely rejoiceth, unless he have within him the testimony of a good conscience.

Yet the security of the saints was always full of the fear of God.

Neither were they less careful or humble in themselves, because they were shining with great virtues and grace.

But the security of the

icked arises from pride and presumption; and will end in deceiving themselves.

Never promise thyself security in this life, tho' thou seemest to be a good religious man, or a devout hermit.

Oftentimes they that were better in the judgment of men, have been in greater danger by reason of their too great confidence.

So that it is better for many not to be altogether free from temptations, but to be often assaulted, that they may not be too secure; lest, perhaps, they be lifted up with pride, or take more liberty to go aside after exterior comforts.

O! how good a conscience would that man reserve, who would never seek after transitory joy, nor ever busy himself with the world.

O! how great peace and tranquillity would he possess, who would cut off all vain solicitude, and only think of the things of God, and his salvation, and place his whole hope in God.

No man is worthy of heavenly comfort, who has not diligently exer-

cised himself in holy compunction.

If thou wouldst find compunction in thy heart, retire into thy chambers, and shut out the tumult of the world, as it is written; *Have compunction in thy chambers.* (Ps. iv.)

Thou shalt find in thy cell what thou shalt often lose abroad.

Thy cell, if thou continue in it, grows sweet; but if thou keep not to it, it becomes tedious and distasteful.

If in the beginning of thy conversion thou accustom thyself to remain in thy cell, and keep it well; it will be to thee afterwards a dear friend, and a most agreeable delight.

In silence and quiet the devout soul goes forward, and learns the secrets of the scriptures.

There she finds floods of tears, with which she may wash and cleanse herself every night: that she may become so much the more familiar with her Maker, by how much the farther she lives from all worldly tumult.

For God with his holy angels will draw nigh to him, who withdraws him-

self from his acquaintance and friends.

It is better to lie hidden, and to take care of one's self, than neglecting one's self to work even miracles.

It is commendable for a religious man, to go seldom abroad, to avoid being seen, and not to desire to see men.

Why wilt thou see what thou must not have? *The world passeth and its concupiscence.* (1 John ii.)

The desires of sensuality draw thee abroad: but when the hour is past, what dost thou bring home, but a weight upon thy conscience, and a dissipation of heart.

A joyful going abroad often brings forth a sorrowful coming home: and a merry evening makes a sad morning.

So all carnal joys enter pleasantly: but in the end bring remorse and death.

What canst thou see elsewhere which thou seest not here? Behold the heaven and earth, and all the elements; for of these are all things made.

What canst thou see any where which can

continue long under the sun?

Thou thinkest perhaps to be satisfied, but thou canst not attain to it.

If thou couldst see all things at once before thee, what would it be but a vain sight?

Lift up thine eyes to God on high, and pray for thy sins and negligences.

Leave vain things to vain people: but mind thou the things which God has commanded thee.

Shut thy door upon thyself, and call to the Jesus thy beloved.

Stay with him in thy cell, for thou shalt not find so great peace anywhere else.

If thou hadst not gone abroad, and hearkened to rumours, thou hadst kept thyself better in good peace: but since thou art delighted sometimes to hear news, thou must from thence suffer a disturbance of heart.

### ¶ Of Compunction Heart.

If thou wilt make any progress, keep thyself the fear of God, and be not too free, but restrain



all thy senses under discipline, and give not thyself up to foolish mirth.

Give thyself to compunction of heart, and thou shalt find devotion.

Compunction opens the way to much good, which dissolution is wont quickly to lose.

It is wonderful that any man can heartily rejoice in this life, who weighs and considers his banishment, and the many dangers of his soul.

Through levity of heart, and the little thought we have of our defects, we feel not the sorrows of our soul: but often vainly laugh, when in all reason we ought to weep.

There is no true liberty, nor good joy, but in the fear of God with a good conscience.

Happy is he who can cast away all impediments of distractions, and re-unite himself to him by holy compunction.

Happy is he who separates himself from all that may burthen or defile his conscience.

Strive manfully: custom is overcome by custom.

If thou canst let men

alone, they will let thee do what thou hast to do.

Busy not thyself with other men's affairs, nor entangle thyself with the causes of great ones.

Have always an eye upon thyself in the first place: and take special care to admonish thyself preferably to all thy dearest friends.

If thou hast not the favour of men, be not grieved thereat: but let thy concern be, that thou dost not carry thyself so well and so circumspectly as it becomes a servant of God, and a devout religious man to demean himself.

It is oftentimes more profitable and more secure for a man not to have many comforts in this life; especially according to the flesh.

Yet, that we have not divine comforts, or seldomer experience them, is our own faults: because we do not seek compunction of heart, nor cast off altogether vain and outward satisfactions.

Acknowledge thyself unworthy of divine consolation, and rather worthy of much tribulation.

When a man has per-

fect compunction, then the whole world is to him burdensome and distasteful.

A good man always finds subject enough for mourning and weeping.

For whether he considers himself, or thinks of his neighbour, he knows that no man lives here without tribulation; and the more thoroughly he considers himself, the more he grieves.

The subject for just grief and interior compunction are our vices and sins, in which we lie entangled in such manner, as seldom to be able to contemplate heavenly things.

If thou wouldst oftentime think of thy death, than of a long life, no doubt but thou wouldst more fervently amend thyself.

And if thou didst seriously consider in thy heart the future punishments of hell or purgatory, I believe thou wouldst willingly endure labour and pain, and fear no kind of austerity.

But because these things reach not the heart, and we still love the things which flatter

us, therefore we remain cold and very sluggish.

It is oftentimes a want of *spirit*, which makes the wretched body so easily complain.

Pray therefore humbly to our Lord, that he may give thee the spirit of compunction; and say with the prophet: *Feed me, O Lord, with the food of tears, and give me drink of tears in measure.* (Ps. xxix.)

¶ *Of the Consideration of the Misery of Man.*

THOU art miserable wherever thou art, and which way soever thou turnest, thyself, unless thou turn thyself to God.

Why art thou troubled because things do not succeed with thee according to thy will and desire?

Who is there that has all things according to his will?

Neither I, nor thou nor any man upon earth.

There is no man in the world without some trouble or affliction, though he be a king or a pope.

Who is there that is most at ease? doubtless he who is willing to suf-

or something for God's sake.

Many unstable and weak men are apt to say: Behold how well such a one lives, how rich, how great, how mighty and powerful.

But attend to heavenly goods, and thou wilt see that all these temporal things are nothing but very uncertain, and rather burdensome: because they are never possessed without care and fear.

The happiness of a man consisteth not in having temporal things in abundance, but a moderate competency sufficeth.

It is truly a misery to live upon earth.

The more a man desireth to be spiritual, the more this present life becomes distasteful to him: because he the better understands, and more clearly sees, the defects of human corruption.

For to eat, drink, watch, sleep, rest, labour, and to be subject to other necessities of nature, is truly a great misery and affliction to a devout man, who desires to be pleased, and free from sin.

For the *inward* man is very much burdened with the necessities of the body in this world.

And therefore the prophet devoutly prays to be freed from them, saying: *From my necessities deliver me, O Lord.* (Ps. xxiv.)

But wo to them that know not their own misery, and more wo to them that love this miserable and corruptible life.

For some there are, who love it to that degree, although they can scarce get necessities by labouring or begging, that if they could live always here, they would not care at all for the kingdom of God.

O senseless people, and infidels in heart, who lie buried so deep in earthly things, as to relish nothing but the things of the flesh!

Miserable wretches! they will in the end find to their cost, how vile a nothing that was which they so much loved.

But the saints of God, and all the devout friends of Christ, made no account of what pleased the flesh, or flourished in this life; but their

whole hope and intentions aspired to eternal goods.

Their whole desire tended upwards to things everlasting and invisible: for fear the least love of visible things should draw them down to things below.

Lose not, brother, thy confidence of going forward to spiritual things: there is yet time, the hour is not yet past.

Why wilt thou put off thy resolution from day to day? Arise, and begin this very moment, and say: Now is the time for doing, and now is the time to fight; now is the proper time to amend my life.

When thou art troubled and afflicted, then is the time to merit.

Thou must pass thro' fire and water, before thou comest to refreshment.

Unless thou do violence to thyself, thou wilt not overcome vice.

As long as we carry about us this frail body, we cannot be without sin, nor live without uneasiness and sorrow.

We would fain be at rest from all misery: but because we have lost in-

nocence by sin, we have also lost true happiness.

We must, therefore, have patience, and wait for the mercy of God, till iniquity pass away, and this mortality be swallowed up by immortal life.

O! how great is human frailty, which is always prone to vice!

To day thou confessest thy sins, and to-morrow thou again committest what thou hast confessed.

Now thou resolvest to take care, and an hour after thou dost as if thou hadst never resolved.

We have reason therefore to humble ourselves and never to think much of ourselves, since we are so frail and inconstant.

That may also quickly be lost through negligence, which with much labour and time was hardly gotten by grace.

What will become of us yet in the end, when we grow luke-warm so very soon?

Wo be to us if we are for giving ourselves to rest as if we had already met with peace and security, when there does not appear any mark of

due sanctity in our conversation.

It would be very needful that we should yet gain, like good novices, be instructed in all good behaviour; if so, perhaps there would be hopes of some future amendment, and greater spiritual progress.

*Of the Thoughts of Death.*

VERY quickly thou must be gone from hence: see how matters stand with thee: a man is here to-day, and to-morrow he vanisheth.

And when he is taken away from the sight, he quickly also out of mind.

O! the dullness and hardness of man's heart, which only thinks on what is present, and looks not forward to things to come!

Thou oughtest in every action and thought so to order thyself, as if thou wert immediately to die.

If thou hadst a good conscience, thou wouldst not much fear death.

It were better for thee to fly sin, than to be afraid of death.

If thou art not prepared to-day, how wilt thou be to-morrow?

To-morrow is an uncertain day; and how dost thou know that thou shalt be alive to-morrow?

What benefit is it to live long, when we advance so little?

Ah! long life does not always make us better, but often adds to our guilt!

Would to God we had behaved ourselves well in this world, even for one day!

Many count the years of their conversion; but oftentimes the fruit of amendment is but small.

If it be frightful to die, perhaps it would be more dangerous to live longer.

Blessed is he that has always the hour of his death before his eyes, and every day disposes himself to die.

If thou hast at any time seen a man die, think that thou must also pass the same way.

In the morning, imagine thou shalt not live till night: and when evening comes, presume



not to promise thyself the next morning.

Be therefore always prepared, and live in such a manner, that death may never find thee unprovided.

Many die suddenly, and when they little think of it: *For the Son of Man will come at the hour when he is not looked for.* (Matt. xxiv.) When the last hour shall come, thou wilt begin to have quite other thoughts of thy whole past life: and thou wilt be exceedingly grieved that thou hast been so negligent and remiss.

How happy and prudent is he who strives to be such now in this life, as he desires to be found at his death.

For it will give a man a great confidence of dying happily, if he has a perfect contempt of this world, a fervent desire of advancing in virtue, a love for discipline, the spirit of penance, a ready obedience, self-denial, and patience in bearing all adversities for the love of Christ.

Thou mayest do many good things whilst thou art well: but when thou

art sick, I know not what thou wilt be able to do.

Few are improved by sickness: they also that travel much abroad seldom become holy.

Trust not in thy friend and kinsfolk, nor put off the welfare of thy soul to hereafter: for men will sooner forget thee than thou imaginest.

It is better now to provide in time, and secure some good before death, than to trust to others helping thee after death.

If thou art not now careful for thyself, wilt thou be careful for thyself hereafter?

The present time is very precious: *Now are the days of salvation* now is an acceptable time.

But it is greatly to be lamented, that thou dost not spend this time more profitably: wherein thou mayest acquire a store on which thou mayest live for ever! The time will come, when thou wilt wish for one day, one hour to amend: and know not whether thou wilt obtain it.

O my dearly beloved, from how great a danger

mayest thou deliver thyself: from how great a fear mayest thou be freed, if thou wilt but now be always fearful, and looking for death!

Strive now so to live, that in the hour of thy death thou mayest rather rejoice than fear.

Learn now to die to the world, that then thou mayest begin to live with Christ.

Learn now to despise all things, that then thou mayest freely go to Christ.

Chastise thy body now by penance, that thou mayest then have an assured confidence.

Ah fool! why dost thou think to live long, when thou art not sure of one day?

How many thinking to live long, have been deceived, and unexpectedly have been snatched away?

How often hast thou heard related, that such one was slain by the sword; another drowned; another falling from on high, broke his neck; this man died at the table; that other came to his end when he was at play?

Some have perished by

fire; some by the sword; some by pestilence; and some by robbers.

Thus death is the end of all; and man's life passeth suddenly like a shadow.

Who will remember thee when thou art dead; and who will pray for thee?

Do now, beloved, do now all thou canst, because thou knowest not when thou shalt die; nor dost thou know what shall befall thee after death.

Whilst thou hast time, heap up to thyself riches that will never die; think of nothing but thy salvation; care for nothing but the things of God.

Make now to thyself friends, by honouring the saints of God, and imitating their actions; that when thou shalt fail in this life, they may receive thee into everlasting dwellings.

Keep thyself as a pilgrim, and a stranger upon earth, to whom the affairs of this world do not in the least belong.

Keep thy heart free, and raised upwards to God; because thou hast not here a lasting city.

Send thither thy daily

prayers, with sighs and tears; that after death thy spirit may be worthy to pass happily to our Lord. *Amen.*

¶ *Of Judgment, and the Punishment of Sins.*

IN all things look to thy end, and how thou shalt be able to stand before a severe Judge, to whom nothing is hidden: who takes no bribes, nor receives excuses, but will judge that which is just.

O most wretched and foolish sinner, what answer wilt thou make to God, who knows all thy evils? thou who sometimes art afraid of the looks of an angry man.

Why dost thou not provide for thyself against the day of judgment, when no man can be excused or defended by another; but every one shall have enough to do to answer for himself?

At present thy labour is profitable; thy tears are acceptable; thy sighs will be heard, and thy sorrow is satisfactory, and may purge away thy sins.

A patient man hath a great and a wholesome purgatory, who receiving injuries, is more concerned at another person's

sin than his own wrong; who willingly prays for his adversaries, and from his heart forgives offences; who delays not to ask forgiveness of others; who is easier moved to compassion than to anger; who frequently useth violence to himself, and labours to bring the flesh wholly under subjection to the spirit.

It is better now to purge away our sins, and cut up our vices, than to reserve them to be purged hereafter.

Truly, we deceive ourselves through the inordinate love we bear to our flesh.

What other things shall that fire feed on but thy sins?

The more thou sparest thyself now, and followest the flesh, the more grievously shalt thou suffer hereafter, and the more fuel dost thou lay up for that fire.

In what things a man has more sinned, in those shall he be more heavily punished.

There the slothful shall be pricked forward with burning goads, and the glutton will be tormented with extreme hunger and thirst.

There the luxurious and lovers of pleasures will be covered all over with burning pitch and stinking brimstone, and the envious, like mad dogs, will howl for grief.

There is no vice which will not have its proper torments.

There the proud will be filled with all confusion: and the covetous be straitened with most miserable want.

There one hour of suffering will be more sharp, than a hundred years were spent in the most rigid penance.

There is no rest, no comfort for the damned: but here there is sometimes intermission of labour, and we receive comfort from our friends.

Be careful at present, and sorrowful for thy sins; that in the day of judgment thou mayest be secure with the blessed.

*For then the just shall stand with great constancy against those that afflicted and oppressed them, (Wisdom v.)*

Then will he stand to judge: who now humbly submits himself to the judgment of men.

Then the poor and

humble will have great confidence: and the proud will fear on every side.

Then will it appear that he was wise in this world, who learned for Christ's sake to be a fool, and despised.

Then all tribulation suffered with patience will be pleasing, *and all iniquity shall stop her mouth, (Ps. cvi.)*

Then every devout person will rejoice, and the irreligious will be sad.

Then the flesh that has been mortified shall triumph more than if it had always been pampered in delights.

Then shall the mean habit shine, and fine clothing appear contemptible.

Then shall the poor cottage be more commended than the gilded palace.

Then constant patience shall more avail, than all the power of the world.

Then simple obedience shall be more prized, than all worldly craftiness.

Then a pure and good conscience shall be a greater subject of joy, than learned philosophy.

Then the contempt of



riches shall weigh more than all the treasures of worldlings.

Then wilt thou be mote comforted that thou hast prayed devoutly, than that thou hast fared daintily.

Then wilt thou rejoice more that thou hast kept silence, than that thou hast made long discourses, or talked much.

Then will holy works be of greater value, than many fair words.

Then will a strict life and hard penance be more pleasing, than all the delights of the earth.

Learn at present to suffer in little things, that then thou mayest be delivered from more grievous sufferings.

Try first here what thou canst suffer hereafter.

If thou canst now endure so little, how wilt thou be able to bear everlasting torments?

If a little suffering now makes thee so impatient, what will hell fire do hereafter?

Surely thou canst not have thy pleasure in this world, and afterwards reign with Christ.

If to this day thou hadst always lived in ho-

nours and pleasures: what would it avail thee, if thou wert now in a moment to die?

All then is vanity, but to love God, and serve him alone?

For he that loves God with his whole heart neither fears death, nor punishment, nor judgment, nor hell: because perfect loves gives secure access to God.

But he that is yet delighted with sin, no wonder if he be afraid of death and judgment.

It is good, however that if love, as yet, reclaim thee not from evil at least the fear of hell restrain thee.

But he that lays aside the fear of God, will not be able to continue long in good, but will quickly fall into the snares of the devil.

*Of the fervent Amendment of our whole Life.*

BE vigilant and delighted in God's service, and often think with thyself what end thou camest hither, and why thou didst leave the world: was it not that thou mightest live to God, and become a spiritual man?

Be fervent therefore:



thy spiritual progress, for thou shalt shortly receive the reward of thy labours: and then grief and fear shall no more come near thee.)

Thou shalt labour now a little, and thou shalt find great rest: yea, everlasting joy.

If thou continue faithful and fervent in working, God will doubtless be faithful and liberal in rewarding.

Thou must preserve a good and firm hope of coming to the crown: but must not think thyself secure, lest thou grow negligent or proud.

When a certain person in anxiety of mind was often wavering between hope and fear; and on a time being overwhelmed with grief, had prostrated himself in prayer in the church before a certain altar, he revolved these things within himself, saying: *If I did but now that I should still persevere*: and presently he heard within himself an answer from God: *And if thou didst know this, what wouldst thou do? Do now what thou wouldst then do, and thou shalt be very secure.*

And immediately being comforted and strengthened, he committed himself to the divine will, and his anxious waverings ceased.

Neither had he a mind any more to search curiously, to know what should befall him hereafter; but rather studied to enquire what was the will of God, *well pleasing and perfect*, for the beginning and accomplishing every good work.

*Hope in the Lord, and do good, saith the prophet, and inhabit the land, and thou shalt be fed with the riches thereof,* (Ps. xxxi.)

There is one thing which keeps many back from spiritual progress and fervent amendment of life; and that is, the apprehension of difficulty, or the labour which must be gone through in the conflict.

And they indeed advance most of all others in virtue, who strive manfully to overcome those things which they find more troublesome or contrary to them.

For there a man makes greater progress, and merits greater grace, where

he overcomes himself more, and mortifies himself in spirit.

But all men have not alike to overcome and mortify.

Yet he that is diligent and zealous, although he have more passions to fight against, will be able to make a greater progress than another who has fewer passions, but is withal less fervent in the pursuit of virtues.

Two things particularly conduce to a great amendment: these are forcibly to withdraw one's self from that to which nature is viciously inclined, and earnestly to labour for the good which one wants the most.

Study likewise to fly more carefully, and to overcome those faults which most frequently displease thee in others.

Turn all occasions to thy spiritual profit: so that if thou seest or hearest any good examples, thou mayest be spurred on to imitate them.

But if thou observe any thing that is blameworthy, take heed thou commit not the same: or if thou at any time hast done it, labour to amend it out of hand.

As thine eye observeth others: so art thou also observed by others.

O how sweet and comfortable it is to see brethren fervent and devout, regular and well disciplined!

How sad a thing, and how afflicting, to see such walk disorderly, and who practise nothing of what they are called to!

How hurtful it is to neglect the intent of our vocation, and to turn our minds to things that are not our business.

Be mindful of the resolution thou hast taken, and set before thee the image of the *crucifix*.

Well mayest thou be ashamed, if thou lookest upon the life of Jesus Christ, that thou hast not yet studied to conform thyself more to his pattern, although thou hast been long in the way of God.

A religious man, who exercises himself seriously and devoutly in the most holy life and passion of our Lord, shall find there abundantly things profitable and necessary for him: he need not seek for anything better out of Jesus.

O if our crucified J

us did but come into  
our heart, how quickly  
and sufficiently learned  
should we be !

A fervent religious man  
ears and takes all things  
well that are command-  
ed him.

A negligent and luke-  
warm religious man has  
trouble upon trouble, and  
on every side suffers an-  
guish : because he has  
no comfort within, and  
is hindered from seeking  
any without.

A religious man that  
lives not in discipline,  
is open to dreadful  
sin.

He that seeks to be  
more loose and remiss  
will always be uneasy :  
for one thing or other  
will always displease  
him.

How do so many other  
religious do, who live un-  
der strict monastic disci-  
pline ?

They seldom go a-  
broad ; they live very re-  
tired ; their diet is very  
poor ; their habit coarse ;  
they labour much ; they  
speak little : they watch  
long : they rise early :  
they spend much time in  
prayer ; they read often :  
and keep themselves in  
all kind of discipline.

Consider the *Carthu-  
sians*, the *Cistercians*, and  
the monks and nuns of  
divers orders : how every  
night they rise to sing  
psalms to the Lord.

It would therefore be  
a shame for thee to be  
sluggish at so holy a  
time, when such multi-  
tudes of religious begin  
with joy to give praises  
to God.

O that we had nothing  
else to do but to praise  
the Lord our God with  
our whole heart and  
mouth !

O that thou didst ne-  
ver want to eat, nor  
drink, nor sleep, but  
couldst always praise  
God, and be employed  
solely in spiritual exer-  
cises !

Thou wouldst then be  
much more happy than  
now, whilst thou art un-  
der the necessity of serv-  
ing the flesh.

Would to God there  
were no such necessities,  
but only the spiritual re-  
freshments of the soul,  
which, alas, we taste too  
seldom !

When a man is come  
to this, that he seeks his  
comfort from nothing  
created, then he begins  
perfectly to relish God :

then likewise will he be well content, however matters happen to him.

Then will he neither rejoice for much, nor be sorrowful for little: but will commit himself wholly and confidently to God, who is to him all in all: to whom nothing perishes or dies, but all things live to him, and serve him at a beck without delay.

Always remember thy end, and that time once lost never returns.

Without care and diligence thou shalt never acquire virtue.

If thou beginnest to grow lukewarm, thou wilt begin to be uneasy.

But if thou givest thyself to fervour, thou shalt find great peace: and the grace of God and love of virtue will make thee feel less labour.

A fervent and diligent man is ready for all things.

It is a greater labour to resist vices and passions, than to toil at bodily labour.

He that does not shun small defects, by little and little falls into greater.

Thou wilt always rejoice in the evening, if

thou spend the day profitably.

Watch over thyself, stir up thyself, admonish thyself; and whatever becometh of others, neglect not thyself.

The greater violence thou offerest to thyself the greater progress thou wilt make.

#### ¶ *Of interior Conversation.*

*The kingdom of God is within you, saith the Lord. (Luke vii.)*

Convert thyself with thy whole heart to the Lord: and quit this miserable world, and thy soul shall find rest.

Learn to despise exterior things, and give thyself to the interior, and thou shalt see the kingdom of God will come in to thee.

For the kingdom of God is peace and joy in the Holy Ghost, which is not given to the wicked.

Christ will come to thee, discovering to thee his consolation, if thou wilt prepare him a dwelling within thee.

All his glory and beauty is in the interior, and there he pleaseth himself.



Many a visit doth he  
 make to the *internal*  
*in*, sweet is his com-  
 munication with him, de-  
 lightful his consolation,  
 much peace, and a fami-  
 larity exceedingly to be  
 admired.

O faithful soul, pre-  
 pare thy heart for this  
 thy Spouse, that he may  
 be safe to come to  
 thee, and dwell in thee.

For so he saith: *If*  
*any man love me, he will*  
*keep my word, and we will*  
*abide in him, and he will*  
*abide with him.*  
 (John xiv.)

Make room then for  
 Christ within thee, and  
 thy entrance to all o-  
 thers,

When thou hast Christ  
 thou art rich, and he is  
 sufficient for thee: he  
 will provide for thee, and  
 will be thy faithful *Pro-*  
*curator* in all things, so  
 that thou needest not  
 trust to men.

For men quickly  
 change, and presently  
 fall: but Christ remains  
 ever, and stands by  
 us firmly to the end.

There is no great con-  
 fidence to be put in a  
 frail mortal man, though  
 he be profitable and be-  
 loved: nor much grief to  
 be taken, if sometimes

he be against thee and  
 cross thee.

They that are with thee  
 to-day may be against  
 thee to-morrow: and on  
 the other hand often  
 change like the wind.

Place thy whole con-  
 fidence in God, and let  
 him be thy fear and thy  
 love: he will answer for  
 thee, and do for thee  
 what is for the best.

Thou hast not here a  
 lasting city: and wher-  
 ever thou art, thou art a  
 stranger and a pilgrim:  
 nor wilt thou ever have  
 rest, unless thou be in-  
 teriorly united to Christ.

Why dost thou stand  
 looking about thee here,  
 since this is not thy rest-  
 ing place?

Thy dwelling must be  
 in heaven? and all things  
 of the earth are only to  
 be looked upon as pass-  
 ing by.

All things pass away,  
 and thou along with  
 them.

See that thou cleave  
 not to them, lest thou  
 be ensnared and be lost.

Let thy thought be  
 with the Most High, and  
 thy prayer directed to  
 Christ without intermis-  
 sion.

If thou knowest not  
 how to meditate on high



and heavenly things, rest on the passion of Christ, and willingly dwell in his sacred wounds.

For if thou fly devoutly to the wounds and precious stigmas of Jesus, thou shalt feel great comfort in tribulation: neither wilt thou much regard the being despised by men, but wilt easily bear up against detracting tongues.

Christ was also in this world despised by men: and in his greatest necessity forsaken by his acquaintance and friends in the midst of reproaches.

Christ would suffer and be despised, and dost thou dare to complain of any one?

Christ had adversaries and backbiters, and wouldst thou have all to be thy friends and benefactors?

Whence shall thy patience be crowned, if thou meet with no adversity?

If thou wilt suffer no opposition, how wilt thou be a friend of Christ?

Suffer with Christ and for Christ, if thou desirest to reign with Christ.

If thou hadst once perfectly entered into the interior of Jesus, and ex-

perienced a little of his burning love, thou wouldst thou not care all for thy own convenience or inconvenience but wouldst rather reject at reproach, because the love of Jesus makes man despise himself.

A lover of Jesus is a lover of truth, and a true internal man, that is free from inordinate affections, can freely turn himself to God, and spirit elevate himself above himself, and rest in enjoyment.

He to whom all things are relish as they are, *viz.* God, who is the very truth, not as they are seen or esteemed to be, but as he is wise indeed, and taught rather by God than man.

He who knows how to walk internally, is not to make little account of external things, is not at a loss for proper places or times for performing devout exercises.

An internal man quickly recollects himself, because he never forgets forth his whole self upon outward things.

Exterior labour is a prejudice to him, or employment which is not necessary: as things fall out, he

accommodates himself to  
n.

He that is well disposed  
and orderly in his in-  
teriors, heeds not the  
noise and perverse car-  
ries of men.

As much as a man  
sets things to himself,  
much is he hindered  
and distracted by them.

If thou hadst a right  
heart within thee, and

purified from earthly  
affections, all things

would turn to thy good  
to thy profit.

For this reason do ma-  
ny things displease thee,

which often trouble thee;  
because thou art not as

perfectly dead to thy-  
self, nor separated from

earthly things.

Nothing so defiles and  
darkens the heart of

man, as impure love to  
created things.

If thou reject exterior  
comfort, thou wilt be

able to contemplate hea-  
venly things, and fre-  
quently to feel excessive

interiorly.

*Of humble Submission.*

Make no great account  
of thyself, is for thee, or as-  
tend thee; but let it be

thy business and thy  
care, that God may be

with thee in every thing  
thou dost.

Have a good consci-  
ence, and God will suffi-  
ciently defend thee.

For he whom God will  
help, no man's malice  
can hurt.

If thou canst but hold  
thy peace and suffer,  
thou shalt see without  
doubt that the Lord will  
help thee.

He knows the time  
and manner of deliver-  
ing thee, and therefore  
thou must resign thyself  
to him.

It belongs to God to  
help and to deliver us  
from all confusion.

Oftentimes it is very  
profitable for the keep-  
ing us in greater humili-  
ty, that others know and  
reprehend our faults.

When a man humbles  
himself for his defects,  
he then easily appeases  
others, and quickly satis-  
fies those that are angry  
with him.

The humble man, God  
protects and delivers:  
to the humble he loves and  
comforts: to the humble  
he inclines himself: to  
the humble he gives  
grace: and after he has  
been depressed, raises  
him to glory.

To the humble he reveals his secrets, and sweetly draws and invites him to himself.

The humble man having received reproach, maintains himself well enough in peace: because he is fixed in God, and not in the world.

Never think thou hast made any progress, till thou look upon thyself inferior to all.

¶ *Of a good peaceable Man.*

KEEP thyself first in peace, and then thou wilt be able to bring others to peace.

A peaceable man does more good, than one that is very learned.

A passionate man, turns every good into evil, and easily believes evil.

A good peaceable man turns all things to good.

He that is in perfect peace suspects no man: but he that is discontented and disturbed, is tossed about with various suspicions: he is neither easy himself, nor does he suffer others to be easy.

He often says that which he should not say: and omits that which

would be better for him to do.

He considers what others are obliged to do, and neglects that to which he himself is obliged.

Have therefore a zeal in the first place over thyself, and then thou mayest justly exercise thy zeal towards thy neighbour.

Thou knowest well enough how to excuse an colour thy own doing, and thou wilt not take the excuses of others.

It were more just, that thou shouldst accuse thyself, and excuse thy brother.

If thou wilt be borrow, bear also with another.

See how far thou art yet from true charity and humility, which know not how to be angry with any one, or to have indignation against any one but one's self.

It is no great thing to be able to converse with them that are good and meek: for this is naturally pleasing to all.

And every one would willingly have peace, and love those best that agree with them.

But to live peaceably with those that are harsh and perverse, or disorderly, or such as oppose us, is a great grace, and highly commendable and manly exploit.

Some there are that keep themselves in peace, and have peace also with others.

And there are some that are neither at peace within themselves, nor offer others to be at peace; they are troublesome to others, but always more troublesome to themselves.

And some there are who keep themselves in peace, and study to restore peace to others.

Yet all our peace in this miserable life is rather to be placed in humble suffering, than in not feeling adversities.

He who knows how to suffer, will enjoy much peace.

Such a one is conqueror of himself, and Lord of the world, a friend of Christ, and heir of heaven.

*Of a pure Mind and simple Intention.*

WITH two wings a man lifted up above earthly

things; that is, with *simplicity and purity*.

*Simplicity* must be in the intention, *purity* in the affection.

*Simplicity* aims at God, *purity* takes hold of him, and tastes him.

No good action will hinder thee, if thou be free from inordinate affection.

If thou intendest and seekest nothing else but the will of God, and the profit of thy neighbour, thou shalt enjoy internal liberty.

If thy heart were right, then every creature would be to thee a looking-glass of life, and a book of holy doctrine.

There is no creature so little and contemptible as not to manifest the goodness of God.

If thou wert good and pure within, then wouldst thou discern all things without impediment, and understand them right.

A pure heart penetrates heaven and hell.

According as every one is interiorly, so he judgeth exteriorly.

If there be joy in the world, certainly the man whose heart is pure enjoys it.

And if there be any where tribulation and anguish, an evil conscience feels the most of it.

As iron put into the fire loses the rust and becomes all fiery; so a man that turns himself wholly to God puts off his sluggishness, and is changed into a new man.

When a man begins to grow lukewarm, he is afraid of a little labour, and willingly takes external comfort.

But when he begins perfectly to overcome himself, and to walk manfully in the way of God, then he makes less account of those things, which before he considered burthensome to him.

¶ *Of the Consideration of one's self.*

WE cannot trust much to ourselves, because we often want grace and understanding.

There is but little light in us, and this we quickly lose through negligence.

Many times also we perceive not that we are so blind interiorly.

We often do ill, and do worse in excusing it.

We are sometimes moved with passion, and we mistake it for zeal.

We blame little things in others, and pass over great things in ourselves.

We are quick enough at perceiving and weighing what we suffer from others: but we mind not what others suffer from us.

He that would well and duly weigh his own deeds, would have no room to judge hard of others.

An internal man prefers the care of himself before all other cares and he that diligently attends to himself, is easily silent with regard to others.

Thou wilt never be internal and devout, unless thou pass over in silence other men's concerns and particularly look to thyself.

If thou attend wholly to thyself, and to God thou wilt be little moved with what thou perceivest without thee.

Where art thou, when thou art not present to thyself.

And when thou hast run over all things, what profit will it be to thee



thou hast neglected thyself?

If thou desirest to have peace and true union, thou must set all the rest aside, and turn thy eyes upon thyself alone.

Thou wilt then make great progress, if thou keep thyself free from all temporal care.

But if thou set a value upon any thing temporal, thou wilt fail exceedingly.

Let nothing be great in thy eyes, nothing high, nothing pleasant, nothing agreeable to thee, except it be purely God, or of God.

Look upon as vain, all the comfort which thou meetest with from any creature.

A soul that loveth God despiseth all things that are less than God.

None but God eternal and incomprehensible, who filleth all things, can afford true comfort to the soul, and true joy to the heart.

*Of the Joy of a good Conscience.*

THE glory of a good man, is the testimony of a good conscience.

Keep a good conscience, and thou shalt always have joy.

A good conscience can bear very much, and is very joyful in the midst of adversity.

A bad conscience is always fearful and uneasy.

Sweetly wilt thou take thy rest, if thy heart reprehend thee not.

Never rejoice but when thou hast done well.

The wicked never have true joy, neither do they feel internal peace; because *There is no peace to the wicked*, saith the Lord. (*Isaiah xlviii.*)

And if they shall say, we are in peace, evils will not come upon us, and who shall dare to hurt us, believe them not; for the wrath of God will rise on a sudden, and their deeds will be brought to nothing, and their projects will perish.

To glory in tribulation is not hard to him that loves: for so to glory is to glory in the cross of our Lord.

That glory is short lived, which is given and taken by men.

The glory of the world

is always accompanied with sorrow.

The glory of men is in their own consciences, not in the mouths of others.

The joy of the just is from God, and in God: and they rejoice in the *truth*.

He that desires true and everlasting glory, values not that which is temporal.

And he that seeks after temporal glory, or does not heartily despise it, shews himself to have little love for that which is heavenly.

That man has great tranquillity of heart, who neither cares for praises nor dispraises.

He will easily be content, and in peace, whose conscience is clean.

Thou art not more holy, if thou art praised: nor any thing the worse, if thou art reproved.

What thou art, that thou art: nor canst thou be said to be greater than God sees thee to be

If thou considerest well what thou art within thyself, thou wilt not care what men say of thee.

Man beholds the face; but God looks upon the heart.

Man considers the actions; but God weighs the intentions.

To do always well, and to hold one's self in small account, is a mark of an humble soul.

To refuse a comfort from any created thing, is a sign of great purity and interior confidence.

He that seeks no outward testimony for himself, shews plainly, that he has committed himself wholly to God.

*For not he that commendeth himself, saith St. Paul, is approved, but he whom God commendeth.* (2 Cor. ix.)

To walk with God *within*, and not to be held by any affection *without*, is the state of an *internal* man.

¶ *Of the Love of Jesus above all Things.*

BLESSED is he who knows what it is to love Jesus, and to despise himself for the sake of Jesus.

We must quit what we love for *this* Beloved, because Jesus will be loved alone above all things.

The love of things created is deceitful and inconstant: the love of Je-

us is faithful and perseverant.

He that cleaveth to creatures shall fall with them.

He that embraceth Jesus shall stand firm for ever.

Love him, and keep him for thy friend; who, when all go away, will not leave thee, nor suffer thee to perish in the end.

Thou must at last be separated from all things else, whether thou wilt or not.

Keep thyself with Jesus both in life and death, and commit thyself to his care, who alone can help thee, when all others fail.

Thy Beloved is of such nature, that he will admit of no other: but will have thy heart to himself, and sit there like a king on his own throne.

If thou couldst but purify thyself well from affection to creatures, Jesus would willingly dwell with thee.

Thou wilt find all that in a manner loss, which thou hast placed in men out of Jesus.

Do not trust nor rely upon a windy reed: *For all flesh is grass, and all the glory thereof shall*

*fade like the flower of the grass.* (Isa. xl.)

Thou wilt soon be deceived, if thou only regard the outward shew of men.

For if thou seek thy comfort and thy gain in others, thou wilt often meet with loss.

If in all things thou seek Jesus, doubtless thou wilt find Jesus.

But if thou seek thyself, thou wilt indeed find thyself, but to thine own ruin.

For a man does himself more harm if he seek not Jesus, than the whole world and all his enemies would be able to do him.

¶ *Of the small Number of the Lovers of the Cross of Jesus.*

JESUS has now many lovers of his heavenly kingdom; but few that are willing to bear his cross.

He has many that are desirous of comfort, but few of tribulation.

He finds many companions of his table, but few of his abstinence.

All desire to rejoice with him; few are willing to suffer for him.

Many follow Jesus to

the breaking of bread : but few to the drinking the chalice of his passion.

Many reverence his miracles : but few follow the ignominy of his cross.

Many love Jesus as long as they meet with no adversity; many praise him and bless him as long as they receive consolations from him.

But if Jesus hide himself, and leave them for a little while; they either fall into complaints, or excessive dejection.

But they that love Jesus for Jesus's sake, and not for any comfort of their own, bless him no less in tribulation and anguish of heart, than in the greatest consolation.

And if he should never give them his comfort, yet would they always praise him, and always give him thanks.

O ! how much is the pure love of Jesus able to do, when it is not mixed with any self-interest or self-love !

Are not all those to be called hirelings, who are always seeking consolation ?

Are they not convinced to be rather lovers of

themselves than of Christ, who are always thinking of their own profit and gain ?

Where shall we find a man that is willing to serve God *gratis* ?

Seldom do we find any one so spiritual, as to be stripped of all things.

For who shall be able to find the man that is truly poor in spirit, and divested of all affection to all things created ? *His value is* (as of things that are brought) *from afar, and from the remotest coasts.* (Prov. xxxi.)

If a man gives his whole substance, it is yet nothing.

And if he do great penance, it is yet little.

And if he attain to all knowledge, he is far off still.

And if he have great virtue, and exceeding fervent devotion, there is still much wanting to him : to wit, one thing which is chiefly necessary for him.

And what is that that having left all things else, he leave also himself, and wholly turn away from himself, and retain nothing of self-love.

And when he shall have done all things

which he knows should be done, let him think that he has done nothing.

Let him not make great account of that which may appear much to be esteemed : but let him in *truth* acknowledge himself to be an unprofitable servant : as *truth* itself has said : *Then ye shall have done all that is commanded you, ye, We are unprofitable servants.* (Luke xvii.)

Then he may be truly poor in spirit, and may say with the Prophet, *I am all alone, and poor.* (Is. xxiv.)

Yet no one is indeed richer than such a man, one more powerful, one more free ; who knows how to leave himself and all things, and place himself in the very lowest place.

*Of the royal Way of the holy Cross.*

To many this seems a hard saying : *Deny thyself, take up thy cross, and follow Jesus.* (Matt. xvi.)

But it will be much harder to hear that last word : *Depart from me ye cursed into everlasting fire.* (Matt. xxv.)

For they that at pre-

sent willingly hear and follow the word of the cross, shalt not then be afraid of eternal condemnation.

The sign of the cross will be in the heavens, when the Lord shall come to judge.

Then all the servants of the cross, who in their life-time have conformed themselves to him that was crucified, shall come to Christ their judge with great confidence.

Why then art thou afraid to take up thy cross, which leads to a kingdom ?

In the cross is salvation : in the cross is life : in the cross is protection from thy enemies.

In the cross is infusion of heavenly sweetness : in the cross is strength of mind : in the cross is joy of spirit.

In the cross is the height of virtue : in the cross is the perfection of sanctity.

There is no health of the soul, nor hope of eternal life, but in the cross.

Take up therefore thy cross and follow Jesus, and thou shalt go into life everlasting.

He is gone before thee, carrying his cross : and



he died for thee upon the cross, that thou mayest also bear thy cross, and love to die on the cross.

Because, if thou die with him, thou shalt also live with him : and if thou art his companion in suffering, thou shalt also partake in his glory.

Behold the cross is all, and in dying (to thyself) all consists : and there is no other way to life, and to true internal peace, but the way of the holy cross, and of daily mortification.

Go where thou wilt, seek what thou wilt, and thou shalt not find a higher way above, nor a safer way below, than the way of the holy cross.

Dispose and order all things according as thou wilt, and as seems best to thee ; and thou wilt still find something to suffer, either willingly or unwillingly, and so thou shalt still find the cross.

For either shalt thou feel pain in the body, or sustain in thy soul tribulation of spirit.

Sometimes thou shalt be left by God, other times thou shalt be afflicted by thy neighbour: and what is more, thou

shalt often be a trouble to thyself.

Neither canst thou be delivered or eased by any remedy or comfort ; but as long as it shall please God, thou must bear it.

For God would have thee learn to suffer tribulation without comfort and wholly to submit thyself to him, and to become more humble by tribulation.

No man hath so lively a feeling of the passion of Christ, as he who hath happened to suffer such like things.

The cross therefore is always ready, and ever where waits for thee.

Thou canst not escape it, whithersoever thou runnest ; for whithersoever thou goest, thou carriest thyself with thee, and shalt always find thyself.

Turn thyself toward God, turn thyself toward the world : turn thyself abroad, or turn thyself toward home : and ever where thou shalt find the cross.

And every where thou must of necessity have patience if thou desirest inward peace, and wouldst merit an eternal crown.

If thou carry the cross willingly, it will carry thee, and bring thee to thy desired end; to wit, that place where there shall be an end of suffering; though here there shall be none.

If thou carry it unwillingly, thou makest it a burden to thee, and load thyself the more; and nevertheless thou must bear it.

If thou fling away one cross, without doubt thou shalt find another, and perhaps a heavier.

Dost thou think to escape that which no mortal could ever avoid? What saint was there ever in the world without his cross and affliction?

Our Lord Jesus Christ himself was not one hour in his life without suffering; *It behoved, saith he, that Christ should suffer, and rise from the dead, and so enter into his glory.* (Luke xxiv.)

And how dost thou pretend to seek another way than this royal way, which is the way of the cross.

The whole life of Christ was a cross, and martyrdom: and dost thou seek rest and joy?

Thou erreth, thou erreth if thou seekest any other thing than to suffer tribulations: for this whole mortal life is full of miseries, and beset on all sides with crosses.

And the farther a person is spiritually advanced, the heavier crosses he shall often meet with: because the pain of his banishment increases in proportion to his love.

Yet this man, thus many ways afflicted, is not without some allay of comfort for his ease: because he is sensible of the great profit which he reaps by bearing the cross.

For whilst he willingly resigns himself to it, all the burden of tribulation is converted into an assured hope of comfort from God.

And the more the flesh is brought down by affliction, the more the spirit is strengthened by inward grace:

And sometimes gains such strength through affection to tribulation and adversity, by reason of loving to be conformable to the cross of Christ, as not to be willing to be without suffering and affliction: because such a

one believes himself by so much the more acceptable to God, as he shall be able to bear more and greater things for him.

This is not man's power, but the grace of Christ, which can and does effect such great things in frail flesh, that what it naturally abhors and flies, even this thro' fervour of spirit it now embraces and loves.

To bear the cross, to love the cross, to chastise the body, and bring it under subjection; to fly honours, to be willing to suffer reproaches, to despise one's self, and wish to be despised; to bear all adversities and losses, and to desire no prosperity in this world, is not according to man's natural inclination.

If thou lookest upon thyself, thou canst do nothing of this of thyself.

But if thou confidest in the Lord, strength will be given thee from heaven, and the world and flesh shall be made subject to thee.

Neither shalt thou fear thine enemy the devil, if thou art armed with faith and signed with the cross of Christ.

Set thyself then like good and faithful servant of Christ to bear manfully the cross of the Lord, crucified for the love of thee.

Prepare thyself to suffer many adversities, and divers evils in this miserable life; for so it will be with thee, wherever thou art; and so indeed wilt thou find it, where soever thou hide thyself.

It must be so, as there is no remedy against tribulation and sorrow, but to bear the patiently.

Drink of the chalice thy Lord lovingly, if thou desirest to be his friend and to have part with him.

Leave consolations to God, to do with them as best pleaseth him.

But prepare thou thyself to bear tribulation and account them the greatest consolations: for the sufferings of this life bear no proportion with the glory to come, and tho' thou alone couldst suffer them all.

When thou shalt arrive thus far, that tribulation becomes sweet and service to thee for the love of Christ; then thin

at it is well with thee,  
thou hast found a  
paradise upon earth.

As long as suffering  
seems grievous to thee,  
and thou seekest to fly  
from it, so long will it be  
with thee, and the tri-  
bulation from which thou  
arest will every where  
follow thee.

If thou set thyself to  
what thou oughtest; that  
to suffer and die to  
thyself, it will quickly  
be better with thee, and  
thou shalt find peace.

Although thou shouldst  
have been wrapt up to the  
third heaven with St.  
Paul, thou art not there-  
secured that thou shalt  
suffer no adversity. *I,*  
*and Jesus, will shew him*  
*to great things he must*  
*suffer for my name, (Acts*  
*9)*

To suffer therefore, is  
what waits for thee, if  
thou wilt love Jesus, and  
instantly serve him.

Would to God thou wert  
worthy to suffer some-  
thing for the name of  
Jesus! how great a glory  
could be laid up for thee,  
how great a joy would it  
be to all the saints of  
God, and how great edi-  
fication to thy neigh-  
bour.

All recommend pati-

ence, but, alas! how few  
are there that desire to  
suffer?

With good reason ought-  
est thou willingly to suf-  
fer a little for Christ,  
since many suffer great-  
er things for the world.

Know for certain that  
thou must lead a dying  
life; and the more a man  
dies to himself, the more  
he begins to live to God.

No man is fit to com-  
prehend heavenly things,  
who has not resigned  
himself to suffer adver-  
sities for Christ.

Nothing is more ac-  
ceptable to God, nothing  
more wholesome for thee  
in this world, than to  
suffer willingly for Christ.

And if thou wert to  
choose, thou oughtest  
to wish rather to suffer  
adversities for Christ,  
than to be delighted with  
many comforts: because  
thou wouldst thus be  
more like to Christ, and  
more conformable to all  
the saints.

For our merits, and  
the advancement of our  
state, consist not in hav-  
ing many sweetnesses  
and consolations: but  
rather in bearing great  
afflictions and tribula-  
tions.

If indeed there had

been any thing better, and more beneficial to man's salvation, than suffering. Christ certainly would have shewed it by word and example.

For he manifestly exhorts both his disciples that follow him, and all that desire to follow him, to bear the cross, saying: *If any one will come after me, let him deny himself, and take up his cross and follow me,* (Luke ix.) So that when we have read and searched all, let this be the final conclusion, that *thro' many tribulations we must enter into the kingdom of God.* (Acts xix.)

¶ *That true Comfort is to be sought in God alone.*

WHATSOEVER I can desire or imagine for my comfort, I look not for it in this life, but hereafter.

For if I alone should have all the comforts of this world, and might enjoy all its delights, it is certain they could not last long.

Wherefore thou canst not, O my soul, be fully comforted, nor perfectly delighted, but in God, the Comforter of the

poor, and the Support the humble.

Expect a little while my soul, wait for the vine promise, and thou wilt have plenty of that is good in heaven.

If thou desirest to inordinately these present things, thou wilt lose those that are heavenly and everlasting.

Let temporal things serve thy use, but thy eternal be the object of thy desire.

Thou canst not be fully satisfied with any temporal good, because thou wast not created for the enjoyment of such things.

Although thou shouldst have all created goods yet this could not make thee happy and blessed but in God, who creates all things, all thy beauty and happiness consists.

No such happiness is seen or cried up by the foolish admirers of the world, but such as good Christians look for, and of which they that have a spiritual and clean heart, whose conversation is in heaven, have sometimes a foretaste.

All human comfort is vain and short.

Blessed and true



at comfort which is  
wardly received from  
th.

A devout man always  
ries about him Jesus

Comforter, and saith  
him, be with me, O  
rd Jesus, in all places,  
l at all times.

Let this be my conso-  
on, to be willing to  
nt all human comfort.

And if thy comfort al-  
be withdrawn, let thy  
l and just appoint-  
nt for my trial be to  
as the greatest of  
nforts.

*For thou wilt not be an-  
swered with me always, neither  
will thou threaten for  
me.* (Ps. cii.)

*Of the Confession of our  
own Infirmary, and of  
the Miseries of this  
Life.*

*I will confess against my-  
self my injustice.* (Ps.  
i.) I will confess to  
e, O Lord, my infir-  
y.

It is oftentimes a small  
ing which casts me  
vn and troubles me.

make a resolution to  
ave myself valiantly :  
when a small temp-  
on comes, I am  
ught into great straits.

It is sometimes a very  
ing thing from whence

C c

proceeds a grievous temp-  
tation.

And when I think my-  
self somewhat safe, I find  
myself sometimes, when  
I least apprehend it, al-  
most overcome with a  
small blast.

Behold, then, O Lord,  
my abjection and frailty,  
every way known to  
thee.

Have pity on me, and  
draw me out of the mire,  
that I stick not fast  
therein, that I may not  
be utterly cast down for  
ever.

This it is which often  
drives me back, and con-  
founds me in thy sight,  
to find that I am so sub-  
ject to fall, and have so  
little strength to resist  
my passions.

And although I do not  
altogether consent, yet  
their assaults are trouble-  
some and grievous to  
me : and it is exceeding  
irksome to me to live  
thus always in a con-  
flict.

From hence my infir-  
mity is made known to  
me : because wicked  
thoughts do always much  
more easily rush in upon  
me, than they can be cast  
out again.

O ! that thou, the  
most mighty God of Is-

rael, the zealous lover of faithful souls, wouldst behold the labour and sorrow of thy servant, and stand by me in all my undertakings.

Strengthen me with heavenly fortitude, lest the old man, the miserable flesh not fully subject to the spirit, prevail and get the upper hand, against which we must fight as long as we breathe in this most wretched life.

Alas! what kind of life is this, where afflictions and miseries are never wanting; where all things are full of snares and enemies?

For when one tribulation or temptation is gone, another cometh: yea, and whilst the first conflict lasteth, many others come on, and those unexpected.

How can a life be loved that hath so great a bitterness, that is subject to so many calamities and miseries?

How can it be called life, since it begets so many deaths and plagues?

And yet it is loved, and many seek their delight in it.

Many accuse the world of being deceitful and

vain, yet they are not willing to quit it, because the concupiscence of the flesh too much prevails.

But there are some things that draw them to love the world,—others to despise it.

The lust of the flesh, the lust of the eyes, and pride of life, draw to the love of the world; but the pains and miseries which justly follow these things, breed a hatred and loathing of the world.

But, alas! the pleasures of sin prevail over the worldly soul, and under these thorns she imagines there are delights because she has neither seen nor tasted the sweetness of God, nor the internal pleasure of virtue.

But they that perfectly despise the world, and study to live to God under holy discipline, experience the divine sweetness that is promised for those who forsake all, and such clearly see how grievously the world is mistaken, and how many ways it is imposed upon.

¶ *That we are to rest in God above all Goods and Gifts.*

**A**BOVE all things, an

all things, do thou, my soul, rest always in the Lord, for he is the eternal rest of the saints.

Give me, O most sweet and loving Jesus, to repose in thee above all things created; above all wealth and beauty, above all glory and honour, above all power and dignity, above all knowledge and subtlety, above all riches and arts, above all joy and gladness, above all fame and praise, above all sweetness and consolation, above all hope and promise, above all merit and desire, above all the gifts and presents that thou canst give and refuse, above all the joy and jubilation that the mind can contain and experience; in fine, above all angels and archangels, and all the host of heaven; above all things visible and invisible, and above all that which is less than thee, my God!

For thou, O Lord, my God! art best above all things. Thou alone most high; thou alone most powerful; thou alone most sufficient and most all; thou alone most sweet and most comfortable.

Thou alone most beautiful and most loving; thou alone most noble and most glorious above all things; in whom all things are found together in all their perfection, and always have been, and always will be.

And therefore whatever thou bestowest upon me, that is not thyself; or whatever thou revealest to me concerning thyself, or promisest, as long as I see thee not, nor fully enjoy thee, is too little and insufficient.

Because indeed my heart cannot truly rest, nor be entirely contented, till it rest in thee, and rise above all thy gifts, and all things created.

O my most beloved Spouse, Christ Jesus, most pure Lover, Lord of the whole creation! who will give me the wings of true liberty, to fly and repose in thee? Oh when shall it be fully granted me to attend at leisure, and see how sweet thou art, O Lord, my God!

When shall I fully recollect myself in thee, that through the love of thee I may not feel myself, but thee alone, above

all feeling and measure, in a manner not known to all?

But now I often sigh, and bear my misfortune with grief.

Because I meet with many evils in this vale of miseries, which frequently disturb me, afflict me, and cast a cloud over me; often hinder and distract me, allure and entangle me, that I cannot have free access to thee, nor enjoy thy sweet embraces, which are ever enjoyed by blessed spirits.

Let my sighs move thee, and this manifold desolation under which I labour upon earth.

O Jesus, the brightness of eternal glory, the comfort of a soul in its pilgrimage; my tongue cannot express the sentiments of my heart; but my silence itself speaks to thee.

How long doth my Lord delay to come. Let him come to me, his poor servant, and make me joyful: let him stretch forth his hand, and deliver me, a wretch, from all anguish.

Come, for without thee I can never have one joy-

ful day nor hour, for thou art my joy; and without thee my table is empty.

I am miserable, and in a manner imprisoned, and loaded with fetters: thou comfort me with the sight of thy presence and restore me to liberty and shew me a favourable countenance.

Let others seek, in stead of thee, whatever else they please: nothing else doth please me, or shall please me, but thou my God, my hope, my eternal salvation.

I will not hold my peace, nor cease to pray till thy grace returns, and thou speak to me interiorly.

Behold here I am: behold I come to thee, because thou hast called upon me.

Thy tears, and the desire of thy soul, thy humiliation and contrition of heart, have inclined and brought me to thee.

And I said, O Lord, I have called upon thee, and have desired to enjoy thee, and am ready to renounce all other things for thee.

For thou didst first stir me up, that I might seek thee.

Be thou therefore blessed, O Lord, who hast shewed this goodness to thy servant, according to the multitude of thy mercies.

What hath thy servant more to say in thy presence, but to humble myself exceedingly before thee; always remembering his own iniquity and vileness.

For there is none like thee, amongst all things that are wonderful in heaven or on earth.

Thy works are exceedingly good, thy judgments are true, and by thy providence all things are ruled.

Praise therefore and glory be to thee, O Wisdom of the Father! let thy tongue, my soul, and all things created, join in praising and blessing thee.

*Of the Remembrance of the manifold Benefits of God.*

OPEN, O Lord, my heart to thy law, and teach me to walk in thy commandments.

Give me grace to understand thy will, and to commemorate with great reverence and diligent consideration, all thy be-

nefits, as well in general as in particular: that so I may be able worthily to give thee thanks for them. But I know and confess that I am not able to return thee due thanks, not even for the least point.

I am less than any of thy benefits bestowed upon me: and when I consider thy excellency, my spirit loses itself in the greatness of thy Majesty.

All that we have in soul and body, all that we possess outwardly or inwardly, by nature or grace, are thy benefits, and commend thy bounty, mercy and goodness, from whom we have received all good.

And though one has received more, another less, yet all is thine, and without thee even the least cannot be had.

He that has received greater things cannot glory in his own merit, nor extol himself above others, nor insult over the lesser: because he is indeed greater and better who attributes less to himself, and is more humble and devout in returning thanks.

And he who esteems



himself the vilest of men, and judges himself the most unworthy, is fittest to receive the greatest blessings.

But he that has received fewer must not be troubled, nor take it ill, nor envy him that is more enriched; but attend rather to thee, and very much praise thy goodness, for that thou bestowest thy gifts so plentifully; so free and willingly, without respect to persons.

All things are from thee, and therefore thou art to be praised in all.

Thou knowest what is fit to be given to every one; and why this person hath less, and the other more, is not our business to decide, but thine, who keepest an exact account of the merits of each one.

Wherefore, O Lord God, I take it for a great benefit not to have much, which outwardly and according to men might appear praise-worthy and glorious: so that a person, considering his own poverty and meanness, ought not upon that account to be weighed down, or be grieved and dejected, but rather to

receive comfort and great pleasure.

Because thou, O God, hast chosen the poor and the humble, and those that are despised by this world, for thy familiar friends and domestics.

Witness thy apostles themselves, whom thou didst appoint rulers over all the earth.

And yet they conversed in this world without complaint, so humble and simple, without any malice or guile, that they were even glad when they suffered affronts and reproaches for thy name and what the world flies from, they embraced with great affection.

Nothing therefore ought to give so great joy to him that loves thee and knows thy benefits as the accomplishment of thy will in himself and the pleasure of thy eternal appointment.

With which he ought to be so far contented and comforted, as to be as willing to be the least as any one would wish to be the greatest; and to enjoy as much peace and content in the lowest place, as in the highest: and to be as willing to be despicable and

an, and of no name  
l repute in the world,  
to be preferred in ho-  
ur, and greater than  
ers.

For thy will and the  
e of thy honour, ought  
be regarded above all,  
l to comfort and please  
n more than any be-  
its whatsoever, which  
hath received or can  
eive.

*In what Things the firm  
Peace of the Heart and  
true Progress doth con-  
sist.*

n, says Jesus Christ,  
have said, *Peace I  
ve to you, my peace I  
ve to you: not as the  
rld giveth, do I give to  
u.* (John xiv.)

*Peace* is what all de-  
e: but all care not for  
ose things which ap-  
rtain to true *peace*.

My *peace* is with the  
mble and meek of  
art. Thy *peace* shall  
in much patience.

If thou wilt hear me  
d follow my voice, thou  
lt enjoy much pati-  
ce.

What then shall I do,  
ord?

In every thing attend  
thyself, what thou art  
ing, and what thou art  
ying: and direct thy  
sole intention to this,

that thou mayest please  
me alone, and neither de-  
sire nor seek any thing  
out of me.

And as for the sayings  
or doings of others,  
judge of nothing rashly:  
neither busy thyself with  
things not committed to  
thy care; and thus may  
it be brought about that  
thou shalt be little or sel-  
dom disturbed.

But never to feel any  
trouble at all, nor to suf-  
fer any grief of heart or  
body, is not the state of  
this present life, but of  
everlasting rest.

Think not therefore  
that thou hast found  
true peace, if thou feelest  
no burden; nor that then  
all is well, if thou have  
no adversary; nor that  
thou hast attained to  
perfection, if all things  
be done according to thy  
inclination.

Neither do thou con-  
ceive a great opinion of  
thyself, or imagine thy-  
self to be especially be-  
loved, if thou experience  
great devotion and sweet-  
ness: for it is not in such  
things as these that a  
true lover of virtue is  
known, nor doth the pro-  
gress and perfection of a  
man consist in these  
things.

In what then O Lord?

In offering thyself with thy whole heart to the will of God; not seeking the things that are thine, either in little or great, either in time or in eternity.

So that with the same equal countenance thou continue giving thanks, both in prosperity and adversity, weighing all things in an equal balance.

If thou come to be so resolute and perseverant in hope, that when interior comfort is withdrawn, thou canst prepare thy heart to suffer still more, and dost not justify thyself, as if thou oughtest not to suffer such great things, but acknowledgest my justice in all my appointments, and praisest my holy name: then it is that thou walkest in the true and right way of peace, and mayest hope without any doubt to see my face again with great joy.

And if thou attain to an entire contempt of thyself, know that then thou shalt enjoy an abundance of peace, as much as is possible in this state of banishment.

¶ *Of the Eminence of a free Mind, which humble Prayer better produces than Reading.*

LORD, this is the work of a perfect man, never to let one's mind slacken from attending to heavenly things, and to pass through many cares, as it were without care: not after the manner of an indolent person, but by a certain prerogative of a free mind, which doth not cleave by an inordinate affection to any thing created.

Preserve me, I beseech thee, O my most merciful God, from the cares of this life, that I be not too much entangled by them; from the many necessities of the body, that I may not be ensnared by pleasure; and from all hinderances of the soul, lest being overcome by troubles I be cast down.

I do not say from those things which worldly vanity covets with so much eagerness; but from those miseries, which, by the general curse of our mortality as punishments, weigh down and keep back the soul of thy servant from being able

which may curb or rob  
when it will to enter in-  
liberty of spirit.

O my God, who art  
unspeakable sweetness,  
make me look upon as  
utter, all carnal comfort  
which withdraws me  
from the love of things  
eternal, and wickedly al-  
lures me to itself, by set-  
ting before me a certain  
present delightful good.

O my God, let not  
flesh and blood prevail  
over me, let it not over-  
come me: let not the  
world and its transitory  
joys deceive me: let not  
the devil supplant me  
in his craft.

Give me fortitude, that  
I may stand my ground;  
patience that I may en-  
dure; and constancy,  
that I may persevere.

Give me, in lieu of all  
the comforts of this  
world, the most delight-  
ful function of thy spirit;  
and instead of carnal  
joys, infuse into me the  
love of thy name.

Behold! eating, drink-  
ing, clothing, and other  
necessaries, appertaining  
to the support of the  
body, are burthensome  
to my fervent spirit.

Grant that I may use  
all things with mode-  
ration, and not be en-

tangled with an inordi-  
nate affection to them.

It is not lawful to cast  
them all away, for nature  
must be supported; but  
to require superfluities,  
and such things as are  
most delightful, thy holy  
law forbids: for other-  
wise the flesh would  
grow insolent against the  
spirit.

In all this I beseech  
thee let thy hand govern  
and direct me, that I may  
in no way exceed.

¶ *That Self-love chiefly  
keeps a Person back  
from the Sovereign  
Good.*

MY son, says Jesus  
Christ, thou must give  
all for all, and be nothing  
of thy own.

Know that the love of  
thyself is more hurtful to  
thee, than any thing in  
the world.

Every thing according  
to the love and inclina-  
tion which thou hast to  
it, cleaveth to thee more  
or less.

If thy love be pure,  
simple, and well-ordered,  
thou shalt not be cap-  
tive to any thing.

Covet not that which  
thou mayest not have.

Seek not to have that



thee of thy inward liberty.

It is wonderful that thou wilt not, from the very bottom of thy heart, commit thyself wholly to me, with all things that thou canst desire or have.

Why dost thou pine away with vain grief? Why dost thou suffer thyself to be overwhelmed with useless cares?

Be resigned to my good pleasure, and thou shalt suffer no loss.

If thou seekest this, or that, or wouldst be here or there, for the sake of thy own interest, or the pleasing thy own will, thou shalt never be at rest, nor free from solicitude: for in every thing thou wilt find some defect: and in every place there will be some one that will cross thee.

It is not therefore the obtaining or multiplying things exteriorly that avails thee, but rather the despising of them, and cutting them up by the root out of thy heart: which I would not have thee to understand only with regard to money and riches, but also with regard to the ambition of honour, and the desire of empty praise, all

which things pass away with the world.

The place avails little if the spirit of fervour be wanting; neither shall that peace stand long which is sought from a broad, if the state of the heart wants the true foundation; that is, thou stand not in me. Thou mayest change but not better thyself.

For when occasion happens, thou shalt find that which thou didst fly from and even more.

¶ *A Prayer for cleansing the Heart, and obtaining heavenly Wisdom*

CONFIRM me, O God, by the grace of thy Holy Spirit. Give me power to be strengthened in the inward man, and to cast out of my heart all unprofitable care and trouble. Let me not be drawn away with various desires of any thing whatsoever, whether it be of little or great value; but teach me to look upon things as passing away, and myself as passing along with them.

For nothing is lasting under the sun, where is vanity and affliction of spirit. O how wise is



so considers things in  
s manner!

Give me, O Lord, heavenly wisdom, that I may learn above all things to seek thee, and find thee: above all things to relish thee and love thee; and to understand all other things they are, according to the order of thy wisdom. Grant that I may prudently decline him that tempts me; and patiently suffer with him that conflicts me.

For it is great wisdom not to be moved with any kind of words, nor give ear to the wicked flattering syren: for thus shall we go on securely the way we have begun.

#### *Against the Tongues of Detractors.*

Now, says Jesus, take heart, not to heart if some people think ill of thee, I say of thee what thou art not willing to hear.

Thou oughtest to think worse of thyself, and to believe that no man is weaker than thyself. If thou walkest intemperately, thou wilt make

small account of flying words.

It is no small prudence to be silent in the evil time, and to turn within to me, and not to be disturbed with the judgments of men.

Let not thy peace be in the tongues of men: for whether they put a good or bad construction on what thou dost, thou art still what thou art.

Where is true peace and true glory? Is it not in me.

And he who covets not to please men, nor fears their displeasure, shall enjoy much peace.

All disquiet of heart, and detractions of the senses, arise from inordinate love and vain fear.

¶ *How in the Time of  
Tribulation God is to  
be invoked and blessed.*

BLESSED, O Lord, be thy name for ever, who hast been pleased that this trial and tribulation should come upon me.

I cannot fly from it, but must of necessity fly to thee; that thou mayest help me, and turn it to my good.

Lord, I am now in

tribulation, and my heart is not at ease : but I am much affected with my present suffering.

And now, dear Father, what shall I say? I am reduced to these straits : O save me in this hour !

But for this reason I have been made to see this hour, that thou mightest be glorified, when I shall be exceedingly humbled and delivered by thee.

May it please thee, O Lord, to deliver me : for, poor wretch that I am, what can I do, and whither shall I go without thee?

Give me patience, O Lord, at this time also.

Help me, O my God, and I will not fear, how much soever I may be oppressed.

And now in the midst of these things, what shall I say? Lord, thy will be done : I have well deserved to be afflicted and troubled.

I must needs bear it, and would to God it may be with patience, till the storm pass over, and it be better.

But thy Almighty hand is able to take away from

me this temptation also, and to moderate its violence, as thou hast often done heretofore for me, lest I quite sink under it, *O my God, my mercy !*

And how much the more difficult this is to me, so much the easier to thee is *this change of the right-hand of the Most High.* (Ps. lxxvi.)

¶ *Of disregarding all Things created, that so we may find the Creator.*

LORD, I stand in much need of a grace yet greater, if I must arrive so far, that it may not be in the power of any man nor any thing created, to hinder me.

For as long as any thing holds me, I cannot freely fly to thee.

He was desirous to fly freely to thee, who said *Who will give me wing like a dove, and I will fly and be at rest.* (Ps. liv.)

What can be more a rest, and what can be more free, than he who desires nothing upon earth?

A man ought therefore to pass and ascend above

very thing created, and perfectly to forsake himself, and in ecstasy of mind to stand and see that no creatures can be compared with thee; because thou infinitely transcendest them all.

And unless a man be at liberty from all things created, he cannot freely attend to things divine.

And this is the reason why there are found so few contemplative persons; because there are few that wholly sequester themselves from transitory and created things. For this, a great grace is required, which may elevate the soul, and carry her up above herself.

And unless a man be elevated in spirit, and set at liberty from all creatures, and wholly united

to God; whatever he knows, and whatever he is, is of no great weight. Long shall he be little, and lie grovelling beneath, who esteems anything great, but only the *immense, eternal* God.

And whatsoever is not this is *nothing*, and ought to be accounted as *nothing*.

There is a great difference

between the wisdom of an illuminated devout man, and the knowledge of a scholar.

Far more noble is that learning which flows from above, from the divine influence, than that which with labour is acquired by the industry of man.

Many are found to desire contemplation; but they care not to practice those things which are required thereunto.

It is a great impediment that we so much regard signs and sensible things, and have but little of perfect mortification.

I know not what it is, by what spirit we are led, or what we pretend to, who seem to be called *spiritual* persons; that we take so much pains, and have a greater solicitude for transitory and mean things, and scarce ever have our senses fully recollected to think of our own interior.

Alas! after a slight recollection, we presently wander out of ourselves again; neither do we weigh well our works by a strict examination.

We take no notice where our affections lie: D d

nor do we lament the great want of purity in all we do.

For *all flesh had corrupted its way*, and therefore the great flood ensued. (*Gen. v. and vii.*)

As therefore our interior affection is much corrupted, it must needs be that the action which follows should also be corrupted, which is a testimony of the want of inward vigour.

From a pure heart proceeds the fruit of a good life.

We are apt to inquire how much a man has done; but with how much virtue he has done it, is not so diligently considered.

We ask whether he be strong, rich, beautiful, ingenious, a good writer, a good singer, or a good workman; but how poor he is in spirit, how patient and meek, how devout and internal, is what few speak of.

Nature looks upon the outward things of a man, but grace turns herself to the interior.

Nature is often deceived, but grace hath her trust in God, that she may not be deceived.

¶ *That Man hath no Good in himself, and that he cannot glory in any Thing.*

*Lord, what is man, that thou art mindful of him; or the son of man that thou vouchsafest to visit him? (Ps. vi.)*

What hath man deserved, that thou shouldst give him thy grace?

Lord, what cause have I to complain, if thou forsake me? or what can I justly alledge, if thou refuse to grant my petition?

This, indeed, I may truly think and say *Lord, I am nothing, I can do nothing, I have no thing of myself that is good*: but I fail and am defective in all things and ever tend to *nothing*.

And unless I am supported and interiorly instructed by thee, I become quite tepid and dissolute.

But, thou, O Lord, art always the same, and endurest for ever; always good, just, and holy; doing all things well justly, and holily; and disposing them in wisdom.

But I, who am mor

inclined to recede than  
to advance, continue not  
always in one state ; for  
I have been subjected to  
many vicissitudes.

Yet it quickly becomes  
better when it pleaseth  
thee, and thou stretchest  
out thy helping hand :  
for thou alone, without  
man's aid, can assist me ;  
and so strengthen me,  
that my countenance  
shall be no more changed,  
that my heart shall be  
converted, and take its  
rest in thee alone.

Wherefore, if I did  
not well know how to  
part away from me all  
human comfort, either  
for the sake of devotion,  
or through the necessity  
of seeking thee ; because  
there is no man that can  
comfort me ;

Then might I justly  
depend on thy grace, and  
rejoice in the gift of new  
consolation.

Thanks be to thee,  
from whom all proceeds,  
as often as it goes well  
with me.

But, for my part, I am  
not mere vanity, and  
nothing in thy sight, an  
constant weak man.

What have I then to  
glory in ? or why do I  
desire to be esteemed ?

Is it not for nothing ?

And this is most vain.

Truly, vain glory is an  
evil plague, a very great  
vanity : because it draws  
us away from true glory,  
and robs us of heavenly  
grace.

For whilst a man takes  
complacency in himself,  
he displeaseth thee ;  
whilst he seeks after the  
praises of men, he is de-  
prived of true virtues.

But true glory and  
holy joy is to glory in  
thee, and not in one's  
self ; to rejoice in thy  
name, and not to be de-  
lighted in one's own vir-  
tue, nor in any creature  
save only for thy sake.

Let thy name be prais-  
ed, not mine ; let thy  
work be extolled, not  
mine ; let thy holy name  
be blessed, but to me  
let nothing be attributed  
of the praises of men.

Thou art my glory,  
thou art the joy of my  
heart.

In thee will I glory,  
and rejoice all the day :  
but *for myself I will glory  
in nothing but in my in-  
firmities*, (2 Cor. xii.)

Let the Jews seek the  
glory which one man re-  
ceives from another ; I  
will seek that which is  
from God alone.

All human glory, all



temporal honours, all worldly grandeur, compared to thy eternal glory, is but vanity and foolishness.

O my Truth and my Mercy, my God, O blessed Trinity! to thee alone be all praise, honour, power, and glory, for endless ages of ages.

¶ *Of the Days of Eternity, and of the Miseries of this Life.*

O most happy mansion of the city above! O most bright day of eternity, which knows no night, but is always enlightened by the Sovereign Truth! a day always joyful, always secure, and never changing its state for the contrary!

O that this day would shine upon us, and all those temporal things would come to an end!

It shines indeed upon the saints, resplendent with everlasting brightness; but to us pilgrims upon earth it is seen only as afar off, and through a glass.

The citizens of heaven know how joyful that day is; but the banished children of Eve lament

that this our day is bitter and tedious.

The days of this life are short and evil, full of sorrows and miseries where man is defiled with many sins, is ensnared with many passions, attacked with many fears, disquieted with many cares, distracted with many curiosities, entangled with many vanities, encompassed with many errors, broken with many labours, troubled with temptations, weakened with delights, tormented with want.

O! when will there be an end of these evils? When shall I be set at liberty from the wretched slavery of sin.

When, O Lord, shall I be so happy as to think of thee alone! When shall I to the full rejoice in thee?

When shall I be without any impediment in true liberty, without any trouble of mind or body?

When shall I enjoy solid peace never to be disturbed and always secure, a peace both within and without, and peace every way firm?

O good Jesus, when shall I stand to behold thee?

When shall I contemplate the glory of thy kingdom? When wilt thou be *all in all* to me? When shall I be with thee in thy kingdom, which thou hast prepared for thy beloved for all eternity?

I am left a poor and banished man in an enemy's country, where there are wars every day, and very great misfortunes.

Comfort me in my banishment, assuage my sorrow; for all my desires are after thee; and all that this world offers for my comfort is burthen-ome to me.

I long to enjoy thee intimately, but cannot attain to it.

I desire to cleave to heavenly things, but the things of this life and my unmortified passions bear me down. I am villing in *mind*, to be above all things, but by the flesh am obliged against my will to be subject to them.

Thus, unhappy man that I am, I fight with myself, and am become burthensome to myself, whilst the spirit seeks to tend upwards, and the flesh downwards.

O what do I suffer interiorly, whilst in my mind I consider heavenly things, and presently a crowd of carnal thoughts offers to interrupt my prayer! *O my God, remove not thyself far from me, and depart not in thy wrath from thy servant.*

*Dart forth thy lightning, and disperse them: shoot thy arrows, and let all the phantoms of the enemy be put to flight.*

Gather my senses together to thee; make me forget all worldly things; give me the grace speedily to cast away and to despise all wicked imaginations.

Come to my aid, O eternal Truth, that no vanity may move me.

Come, heavenly sweetness, and let all impurity fly from before my face.

Pardon me also, and mercifully forgive me the time that I have thought of any thing else in prayer besides thee.

For I confess truly that I am accustomed to be very much distracted:

For oftentimes I am not there, where I am bodily standing or sitting, but am rather there where my thoughts carry me.

There I am where my thought is; and there oftentimes is my thought where that is which I love.

That thing most readily comes to my mind, which naturally delights me, or which thro' custom is pleasing to me.

For this reason thou, who art the *Truth*, hast plainly said, *where thy treasure is, there also is thy heart.* (Mat. vi.)

If I love heaven, I willingly think on heavenly things.

If I love the world, I rejoice in the prosperity of the world, and am troubled at its adversity.

If I love the flesh, my imagination is often taken up with the things of the flesh.

If I love the spirit, I delight to think of spiritual things.

For whatsoever things I love, of the same I willingly speak and hear, and carry home with me the images of them.

But blessed is the man, who for thee, O Lord, lets go all things created; who offers violence to his nature, and through fervour of spirit crucifies the lusts of the flesh; that so his conscience being

cleared up, he may offer to thee *pure* prayer, and may be worthy to be admitted among the choirs of angels, having shut out all things of the earth both from without and within.

¶ *Of the Desire of eternal Life: and how great Things are promised to them that fight.*

SON, says Jesus, when thou perceivest a longing after eternal bliss to be infused in thee from above, and that thou desirest to go out of the dwelling of this body that thou mayest contemplate my brightness without any shadow or change, dilate thy heart and with all thy affection embrace this holy inspiration.

Return very great thanks to the divine bounty, which deals so favourably with thee which mercifully visits thee; ardently incites thee, and powerfully raises thee up, lest by thy own weight thou fall down to the things of the earth.

For it is not by thy own thought or endeavour that thou attainest to this; but only by the favour of heavenly grace

nd the divine visit;  
 hat so thou mayest ad-  
 vance in virtues and  
 reater humility, and  
 repare thyself for future  
 onflicts, and labour with  
 he whole affection of  
 y heart to keep close  
 o me, and serve me with  
 fervent will.

Son, the fire often  
 urns, but the flame as-  
 cends not without smoke.

So also some people's  
 esires are on fire after  
 heavenly things, and yet  
 hey are not free from  
 he temptation of carnal  
 ffection.

And therefore it is not  
 ltogether purely for  
 od's honour, that they  
 o what they so earnest-  
 y request of him.

Such also is oftentimes  
 hy desire, which thou  
 hast signified to be so  
 strong.

For that is not pure  
 nd perfect which is in-  
 fected with self-interest.

Ask not what is de-  
 ightful and commodious  
 or thee, but what is  
 pleasing and honourable  
 o me; for if thou judg-  
 strictly, thou oughtest  
 o follow my appoint-  
 ment rather than thy  
 own desire, and to prefer  
 t before all that thou  
 desirest.

I know thy desire, and  
 I have often heard thy  
 sighs.

Thou wouldst be glad  
 to be at present in the  
 liberty of the glory of the  
 children of God.

Thou wouldst be plea-  
 sed to be now at thy  
 eternal home, and in thy  
 heavenly country a-  
 bounding with joy; but  
 that hour is not yet  
 come: there is yet an  
 intervening period, *viz.*  
 a time of war, a time of  
 labour and trial.

Thou wishest to be  
 replenished with the So-  
 vereign Good, but thou  
 canst not at present at-  
 tain to it.

I am that Sovereign  
 Good; wait for me, till  
 the kingdom of God  
 comes.

Thou must yet be tried  
 upon earth, and exercised  
 in many things.

Consolation shall  
 sometimes be given thee;  
 but to be fully satisfied  
 shall not be granted  
 thee.

Take courage there-  
 fore and be valiant, as  
 well in doing as in suffer-  
 ing things repugnant to  
 nature.

Thou must put on the  
 new man, and be chang-  
 ed into another man.

Thou must oftentimes do that which is against thy inclination, and let alone that which thou art inclined to.

That which is pleasing to others shall go forward; that which thou wouldst have shall not succeed.

That which others say shall be hearkened to; what thou sayest shall not be regarded.

Others shall ask, and shall receive; thou shalt ask, and not obtain.

Others shall be great in the esteem of men; but of thee no notice shall be taken.

To others this or that shall be committed; but thou shalt be accounted fit for nothing.

At this nature will sometimes repine, and it will be no small matter if thou bear it with silence.

In these and many such like things the faithful servant of the Lord is used to be tried, how far he can renounce himself, and break himself in all things.

There is scarce any one thing in which thou standest so much in need of mortifying thyself, as in seeing and suffering

the things which are repugnant to thy will; and especially when that is commanded which seems to thee incongruous and to little purpose.

And because being under authority thou darest not resist the higher power, therefore thou art apt to think it hard to walk at the beck of another, and wholly to give up thy own sentiments.

But consider, son, the fruit of these labours, how quickly they will end, and their exceeding great reward; and thou wilt not be troubled at them, but strongly comforted in thy suffering.

For in regard to that little of thy will, which thou now willingly forsakest, thou shalt for ever have thy will in heaven.

For there thou shalt find all that thou wilt, all that thou canst desire.

There thou shalt enjoy all good, without fear of ever losing it.

There thy will being always one with mine, shall desire nothing foreign or private.

There no one shall resist thee, no man shall complain of thee, no man



shall hinder thee, nothing shall stand in thy way: but all that thou desirest shall be there together present, and shall replenish thy whole perfection, and satiate it to the full.

There I will give thee glory for the affronts which thou hast suffered; a garment of praise for thy sorrow; and for thy having been seated here, in the lowest place, a royal throne for all eternity.

There will the fruit of obedience appear; there will the labour of penance rejoice, and humble subjection shall be gloriously crowned.

Bow down thyself when humbly at present under the hands of all; and heed not who it was that has said or commanded this.

But let it be thy great care, that whether thy superior, or inferior, or equal, desire any thing of thee, or hint at any thing, thou take all in good part, and labour with a sincere will to perform it.

Let one man seek this, another that; let this man glory in this thing, another in that,

and be praised a thousand thousand times: but thou, for thy part, rejoice neither in this, nor in that, but in the contempt of thyself, and in my good pleasure and honour alone.

This is what thou oughtest to wish, that whether in life or death, God may be always glorified in thee.

¶ *How a desolate Person ought to offer himself into the Hands of God.*

O LORD God, O holy Father, be thou now and for ever blessed; for as thou wilt, so it has happened: and what thou dost is always good.

Let thy servant rejoice in thee, not in himself, nor in any other: for thou only art true Joy, thou my Hope and my Crown, thou my Gladness and my Honour, O Lord.

What hath thy servant but what he hath received from thee, and this without any merit on his side? All things are thine which thou hast given, and which thou hast made.

*I am poor, and in my labours from my youth: and my soul is grieved*

even unto tears sometimes, and sometimes is disturbed within herself by reason of the passions which encompass her.

I long for the joy of peace; I beg for the peace of thy children, who are fed by thee in the light of thy consolation.

If thou givest peace, if thou infusest holy joy, the soul of thy servant shall be full of melody, and devout in thy praise.

But if thou withdraw thyself, as thou art very often accustomed to do, he will not be able to run in the way of thy commandments; but rather must bow down his knees, and strike his breast, because it is not with him as it was yesterday, and the day before, when thy lamp shined over his head, and he was covered under the shadow of thy wings from temptations rushing in upon him.

O just Father, holy, and always to be praised, the hour is come for thy servant to be tried.

O Father, worthy of all love, it is fitting that thy servant should at this hour suffer something for thee.

O Father, always to be honoured, the hour is come which thou didst foresee from all eternity:

That thy servant for a short time should be oppressed *without*, but always live *within* to thee; that he should be a little slighted, and humbled, and should fall in the sight of men; that he should be severely afflicted with sufferings and diseases, that so he may rise again with thee in the dawning of the new light, and be glorified in heaven.

O holy Father, thou hast so appointed, and such is thy will; and that has come to pass which thou hast ordained.

For this is a favour to thy friend, that he should suffer and be afflicted in this world for the love of thee; how often soever, and by whom soever, thou permittest it to fall upon him.

Without thy counsel and providence, and without cause, nothing is done upon earth.

*It is good for me, O Lord, that thou hast humbled me, that I may learn thy justifications, (Ps.*

viii.) and that I may  
 get away from me all  
 pride of heart and pre-  
 sumption.

It is advantageous for  
 me that shame has cover-  
 ed my face, that I may  
 rather seek my comfort  
 from thee, than from  
 men.

I have also learnt here-  
 to fear thy impene-  
 trable judgments, who  
 afflictest the just toge-  
 ther with the wicked, but  
 not without equity and  
 justice.

Thanks be to thee,  
 that thou hast not spared  
 me in my sufferings, but  
 hast bruised me with bit-  
 ter stripes, inflicting  
 pains, and sending dis-  
 eases both within and  
 without.

And of all things under  
 heaven, there is none  
 that comfort me but thou,

Lord, my God, the  
 heavenly Physician of  
 souls, *who woundest and  
 healest, bringest down to  
 the brink of the grave,  
 and raisest up again.*

*The weight of thy law  
 upon me, and thy very  
 word shall instruct me.*

Behold, dear Father, I  
 am in thy hands, I bow  
 myself down under the  
 rod of thy correction.

Strike thou my back

and my neck, that I may  
 bend my crookedness to  
 thy will.

Make me a pious and  
 humble disciple of thine,  
 as thou wert wont well  
 to do, that I may always  
 walk at thy beck.

To thee I commit my-  
 self, and all that is mine,  
 to be corrected by thee:  
 it is better to be chas-  
 tised here than hereaf-  
 ter.

Thou knowest every  
 thing, and there is no-  
 thing in man's conscience  
 hidden from thee.

Thou knowest things  
 to come before they are  
 done: and thou hast no  
 need to be taught or ad-  
 monished by any one  
 of those things that pass  
 upon earth.

Thou knowest what is  
 expedient for my progress,  
 and how serviceable tri-  
 bulation is to rub away  
 the rust of sin.

Do with me according  
 to thy good pleasure; it  
 is what I desire; and  
 despise not my sinful  
 life; to no one better or  
 more clearly known than  
 to thyself alone.

Grant, O Lord, that I  
 may know what I ought  
 to know; that I may  
 love what I ought to  
 love; that I may praise

that which is most pleasing to thee; that I may esteem that which is valuable in thy sight; that I may despise that which is despicable in thy eyes.

Suffer me not to judge according to the sight of the outward eye, nor to give sentence according to the hearing of the ears of men, that know not what they are about; but to determine both of visible and spiritual matters with *true* judgment, and above all things ever to seek thy good will and pleasure.

The sentiments of men are often wrong in their judgments; and the lovers of this world are deceived in loving visible things alone.

What is a man the better for being reputed greater by man?

One deceitful man deceives another: the vain deceives the vain, the blind deceives the blind, the weak the weak, whilst he extols him; and, in truth, doth rather confound him, whilst he vainly praiseth him.

For how much each one is in thy eyes, so much he is, and no more, saith the humble St. Francis.

¶ *That a Man ought not to esteem himself worthy of Consolation, but rather deserving Punishments.*

LORD, I am not worthy of thy consolation, or an spiritual visitation; and therefore thou dealest justly with me, when thou leavest me poor and desolate.

For if I could shed tears like a sea, yet should I not be worthy of thy comfort.

Since I have deserved nothing but stripes and punishment, because I have grievously and often offended thee, and in very many things sinned against thee.

Therefore, according to all just reason, I have not deserved the least of thy comforts.

But thou, who art good and merciful God, who wilt not have thy works perish, to shew the richness of thy goodness towards the vessel of mercy, vouchsafes beyond all his deserts to comfort thy servant above human measure.

For thy consolations are not like the consolations of men.

What have I done, O

ord, that thou shouldst impart thy heavenly comfort to me?

I can remember nothing of good that ever I have done; but that I am always prone to vice, and very slothful to amend.

It is the truth, and I cannot deny it. If I should repent otherwise, thou wouldst stand against me, and there would be none to defend me.

What have I deserved for my sins, but hell and everlasting fire? In truth I confess that I am worthy of all scorn and contempt, neither is it fitting that I should be numbered among thy devout servants. And though it is against me to hear thee, yet for truth's sake I will condemn myself for my sins, that so I may the easier obtain thy mercy.

What shall I say, who am guilty and full of all confusion?

I have not the face to say any thing but this word: I have sinned, O Lord, I have sinned; have mercy on me, and pardon me.

*Suffer me a little, that I may mourn out my grief;*

*before I go to the darksome land that is covered with the dismal shade of death.* (Job. x.)

What dost thou chiefly require of a guilty and wretched sinner, but that he should heartily repent, and humble himself for his sins.

In true contrition and humility of heart is brought forth hope of forgiveness; a troubled conscience is reconciled; grace that was lost is recovered; a man is secured from the wrath to come, and God meets the penitent soul in the holy kiss of peace.

Humble contrition for sins is an acceptable sacrifice to thee, O Lord; of far greater odour in thy sight than the burning of frankincense.

This is also that pleasing ointment which thou wouldst have to be poured upon thy sacred feet. *For thou never yet hast despised a contrite and humble heart.* (Ps. l.)

Here is a sure place of refuge from the face of the wrath of the enemy. Here whatever has been elsewhere contracted of uncleanness, is amended and washed away.

E e



¶ *That the Grace of God is not communicated to the Earthly-minded.*

SON, says Jesus, my grace is precious; it suffers not itself to be mingled with external things, or earthly consolations.

Thou must therefore cast away every obstacle to grace, if thou desire to have it infused into thee.

Chuse a retired closet for thyself; love to spend thy time in solitude; seek not the conversation of anyone; but rather pour forth devout prayers to God, that thou mayest keep thy mind in compunction, and thy conscience clean.

Esteem the whole world as nothing: prefer the attendance on God before all external things.

For thou canst not both attend to me, and at the same time delight thyself in transitory things.

Thou must be sequestered from thy acquaintance, and from those that are dear to thee, and keep thy mind disengaged from all temporal comfort.

So the blessed apostle, Peter, beseeches the faithful of Christ to keep

themselves as strangers, and pilgrims in this world (1 Pet. ii.)

O how great confidence shall he have at the hour of his death, who is not detained by an affection to any thing in the world?

But an infirm soul is not yet capable of having a heart thus perfectly disengaged from all things, neither doth the sensual man understand the liberty of an internal man.

But if he will be *spiritual* indeed, he must renounce as well those that are near him, as those that are afar off, and beware of none more than of himself.

If thou perfectly overcomest thyself, thou shalt with more ease subdue all things else.

The perfect victory is to triumph over oneself.

For he that keeps himself in subjection, so that his sensuality is ever subject to reason, and reason in all things obedient to me, he is indeed a conqueror of himself, and lord of all the world.

If thou desire to mount thus high, thou must begin manfully, and settle

axe to the root, that thou mayest root out and destroy thy secret inordinate inclination to thyself, and to all selfish and earthly goods.

This vice, by which a man inordinately loves himself, is at the bottom of all that which is to be rooted out and overcome in thee: which evil, being once conquered and brought under, a great peace and tranquility will presently ensue.

But because there are few that labour to die perfectly to themselves, and that fully tend beyond themselves; therefore do they remain entangled in themselves, nor can they be elevated in spirit above themselves.

But he that desires to walk freely with me, must mortify all his wicked and irregular affections, and must not leave to any thing created with any concupiscentence or private love.

### *Of the different Motions of Nature and Grace.*

Son, says Christ, observe diligently the motions of nature and grace; for they move very opposite ways,

and very subtilly, and can hardly be distinguished but by a spiritual man, and one that is interiorly illuminated.

All men indeed aim at good, and pretend to something of good in what they do and say; therefore under the appearance of good, many are deceived.

Nature is crafty, and draws away many, ensnares them, and deceives them, and always intends herself for her end.

But grace walks with simplicity, declines from all appearance of evil, offers no deceits, and does all things purely for God, in whom also she rests as in her last end.

Nature is not willing to be mortified, or to be restrained, or to be overcome, or to be subject: neither will she of her own accord be brought under.

But grace studies the mortification of her own self, resists sensuality, seeks to be subject, covets to be overcome, aims not at following her own liberty, loves to be kept under discipline, and desires not to have the command over any one; but under God ever to

live, stand, and exist; and for God's sake is ever ready humbly to bow down herself under all human creatures.

*Nature* labours for her own interest, and considers what gain she may reap from another.

But *grace* considers not what may be advantageous and profitable to herself, but rather what may be profitable to many.

*Nature* willingly receives honour and respect.

But *grace* faithfully attributes all honour and glory to God.

*Nature* is afraid of being put to shame and despised.

But *grace* is glad to suffer reproach for the name of Jesus.

*Nature* loves idleness and bodily rest.

But *grace* cannot be idle, and willingly embraces labour.

*Nature* seeks to have things that are curious and fine, and does not care for things that are cheap and coarse.

But *grace* is pleased with that which is plain and humble, rejects not coarse things, nor refuses to be clad in mean clothes.

*Nature* has regard to temporal things, rejoices at earthly gain, is troubled at losses, and is provoked at every slight injurious word.

But *grace* attends to things eternal, and cleaves not to those which pass with time; neither is she disturbed at the loss of things, nor exasperated with hard words; for she places her treasure and her joy in heaven, where nothing is lost.

*Nature* is covetous and is more willing to take than to give, and loves to have things to herself.

But *grace* is bountiful and open-hearted, avoids selfishness, is contented with little, and judges *more happy to give than to receive.* (Acts xxii.)

*Nature* inclines to creatures, to her own flesh, to vanities, and to going abroad.

But *grace* draws to God and to virtue, renounces creatures, flies the world, hates the desires of the flesh, represents the love of wandering, and is ashamed to appear in public.

*Nature* willingly re-

eives exterior comfort in which she may be sensibly delighted.

But *grace* seeks to be comforted in God alone, and beyond all things visible to be delighted in the Sovereign Good.

*Nature* doth all for her own gain and interest; she can do nothing *gratis*, but hopes to receive something equal, or better, or praise, or favour, for her good deeds; and covets to have her actions and gifts much valued.

But *grace* seeks nothing temporal, nor requires any other recompence but God alone for her reward, nor desires any thing more of the necessaries of this life than may be necessary for the obtaining a happy eternity.

*Nature* rejoices in a multitude of friends and kindred; she glories in the nobility of her stock and descent; she fawns on them that are in power; flatters the rich, and applauds such as are like herself.

But *grace* loves even her enemies, and is notuffed up with having a great many friends, nor has any value for family

or birth, unless when joined with greater virtue: she rather favours the poor than the rich; she has more compassion for the innocent than the powerful; she rejoices with him that loves the truth, and not with the deceitful; she ever exhorts the good to be zealous for better gifts, and to become like to the Son of God by the exercise of virtues.

*Nature* easily complains of want and of trouble:

But *grace* bears poverty with constancy.

*Nature* turns all things to herself, and for herself she labours and disputes.

But *grace* refers all things to God, from whom all originally proceed: she attributes no good to herself, nor does she arrogantly presume of herself: she does not contend, not prefer her own opinion to others; but in every sense and understanding she submits herself to the external wisdom, and to the divine examination.

*Nature* covets to know secrets, and to hear news; is willing to appear abroad, and to have experience of many things by



the senses; desires to be taken notice of, and to do such things as may procure praise and admiration:

But *grace* cares not for the hearing of news and curious things, because all this springs from the old corruption, since nothing is new or lasting upon earth.

She teaches therefore to restrain the senses, to avoid vain complacency and ostentation, humbly to hide those things which are worthy of praise and admiration, and from every thing, and in every knowledge, to seek the fruit of spiritual profit, and the praise and honour of God.

She desires not to have herself or what belongs to her extolled; but wishes that God may be blessed in his gifts, who bestows all thro' mere love.

This *grace* is a supernatural light, and a certain special gift of God, and the proper mark of the elect, and pledge of eternal salvation, which elevates a man from the things of the earth to the love of heavenly things;

and of carnal, makes him spiritual.

Wherefore in as much as *nature* is kept down and subdued, in so much the greater abundance *grace* is infused; and the inward man, by new visitations, is daily more reformed according to the image of God.

¶ *Of the Corruption of Nature, and of the Efficacy of Divine Grace.*

O LORD my God, who hast created me to thine own image and likeness, grant me this *grace* which thou hast declared to be so great, and so necessary to salvation, that I may overcome my corrupt *nature*, which draws me to sin and perdition.

For I perceive in my flesh the law of sin contradicting the law of my mind, and leading me captive to obey sensuality in many things; neither can I resist the passions thereof, unless assisted by thy holy *grace*, infused copiously into my heart.

I stand in need of thy *grace*, and of a great *grace*, to overcome *nature*, which is always



one to evil from her  
youth.

For the first man,  
Adam, being corrupted  
by sin, the punishment  
of his sin has descended  
upon all mankind. So  
that *nature* itself, which  
by thee was created good  
and right, is now put for  
the vice and infirmity of  
corrupt nature; because  
the motion thereof, left  
itself, draws to evil,  
and to things below.

For the little strength  
which remains is but  
like a spark hidden in  
the ashes.

This is our *natural*  
*reason*, which is sur-  
rounded with a great  
mist, having yet the  
fragment of good and  
evil, and of the distance  
between truth and falsehood,  
though it be unable to  
fulfil all that it approves;  
either does it now enjoy  
the full light of truth,  
or the former integrity  
of its affections.

Hence it is, O my God,  
that according to the in-  
ward man I am delighted  
with thy law, knowing  
thy command to be  
good, just, and holy, and  
proving all evil and sin,  
what ought to be  
punished.

And yet in the flesh I  
serve the law of sin,  
whilst I rather obey sen-  
suality than reason.

Hence it is, *that to will  
good is present with me,  
but how to accomplish it I  
do not find.* (Rom. vii.)

Hence I often make  
many good purposes; but  
because I want grace to  
help my weakness, thro'  
a slight resistance I recoil  
and fall off.

Hence it comes to pass,  
that I know the way to  
perfection, and see clear-  
ly enough what it is I  
ought to do;

But being pressed down  
with the weight of my  
own corruption, I rise not  
to those things which are  
more perfect.

O how exceedingly ne-  
cessary is thy *grace* for  
me, O Lord, to begin that  
which is good, to go for-  
ward with it, and to ac-  
complish it!

For without it I can do  
nothing. But I can do all  
things in thee, when thy  
grace strengthens me.

O truly heavenly grace,  
without which we have  
no merits of our own,  
neither are any of the gifts  
of nature to be valued!

No arts, no riches, no  
beauty or strength, no

wit or eloquence, are of any worth with thee, O Lord, without grace.

For the gifts of nature are common to the good and bad ; but grace and divine love is the proper gift of the elect, which they that are adorned with, are esteemed worthy of eternal life.

This grace is so excellent, that neither the gift of prophecy, nor the working of miracles, nor any speculation, how sublime soever, is of any value without it.

Not even faith, nor hope, nor any other virtues, are acceptable to thee without charity and grace.

O most blessed *grace*, which makest the poor in spirit rich in virtues, and renderest him who is rich in many good things, humble in mind:

Come, descend upon me, replenish me betimes with thy consolations, lest my soul faint thro' weariness and dryness of heart.

I beseech thee, O Lord, that I may find *grace* in

thy sight ; for thy *grace* is enough for me, though I obtain none of those things which nature desires.

If I be tempted, and afflicted with many tribulations, I will fear no evils, whilst thy *grace* is with me.

She is my strength, she gives counsel and help.

She is more mighty than all my enemies, and wiser than all the wise.

She is the mistress of truth, the teacher of discipline, the light of the heart, the comforter of affliction, the banisher of sorrow, the expeller of fear, the nurse of devotion, the producer of tears.

What am I without her, but a piece of dry wood, and an unprofitable stock, fit for nothing but to be cast away ?

Let thy *grace*, therefore, O Lord, always go before me and follow me, and make me ever intent upon good works through Jesus Christ thy Son. *Amen.*

## SELECTED PSALMS OF DAVID.

PSAL. i. *Beatus vir.*

BLESSED is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence.

But his will is in the law of the Lord, and on his law he shall meditate day and night.

And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit in due season.

And his leaf shall not fall off: and all whatsoever he shall do shall prosper.

Not so the wicked, not so: but like the dust which the wind driveth from the face of the earth.

Therefore the wicked shall not rise again in judgment, nor sinners in the council of the just.

For the Lord knoweth the way of the just: and the way of the wicked shall perish.

PSAL. iii. *Domine quid multiplicati.*

THY, O Lord, are they multiplied that afflict me: many are they who rise up against me.

Many say to my soul: There is no salvation for him in his God.

But thou, O Lord, art my protector, my glory, and the lifter-up of my head.

I have cried to the Lord with my voice: and he hath heard me from his holy hill.

I have slept and have taken my rest: and I have risen up, because the Lord hath protected me.

I will not fear thousands of the people surrounding me: arise, O Lord, save me, O my God.

For thou hast struck all them who are my adversaries without cause: thou hast broken the teeth of sinners.

Salvation is of the Lord: and thy blessing is upon thy people.

PSAL. viii. *Domine, Dominus noster.*

O LORD, our Lord, how admirable is thy name in the whole earth!

For thy magnificence is elevated above the heavens.

Out of the mouth of infants and of sucklings

thou hast perfected praise, because of thy enemies, that thou mayest destroy the enemy and the avenger.

For I will behold thy heavens, the works of thy fingers: the moon and the stars which thou hast founded.

What is man that thou art mindful of him? or the son of man that thou visitest him?

Thou hast made him a little lesser than the Angels, thou hast crowned him with glory and honour; and hast set him over the works of thy hands.

Thou hast subjected all things under his feet, all sheep and oxen: moreover the beasts also of the fields.

The birds of the air, and the fishes of the sea, that pass through the paths of the sea.

O Lord, our God, how admirable is thy name in all the earth!

PSAL. xiv. *Domine, quis habitabit.*

LORD, who shall dwell in thy tabernacle? or who shall rest in thy holy hill?

He that walketh with-

out blemish, and worketh justice?

He that speaketh truth in his heart, who hath not used deceit in his tongue:

Nor hath done evil to his neighbour: nor taken up a reproach against his neighbours.

In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord.

He that sweareth to his neighbour, and deceiveth not: he that hath not put out his money to usury, nor taken bribes against the innocent.

He that doth these things shall not be moved for ever.

PSAL. xxii. *Dominus respicit me.*

THE Lord ruleth me and I shall want nothing: He hath set me in place of pasture.

He hath brought me up on the water of refreshment; he hath converted my soul.

He hath led me on the paths of justice, for his own name's sake.

For though I should walk in the midst of the shadow of death, I will

no evils, for thou  
with me.

Thy rod and thy staff,  
they have comforted me.

Thou hast prepared a  
table before me, against  
them that afflict me.

Thou hast anointed  
my head with oil; and  
thy chalice which inebri-  
ateth me, how goodly  
is it!

And thy mercy will  
follow me all the days of  
my life.

And that I may dwell  
in the house of the Lord,  
unto length of days.

PSAL. xli. *Quemadmo-  
dum desiderat.*

My heart panteth after  
fountains of waters:  
my soul panteth after  
thee, O God.

My soul hath thirsted  
after the strong living  
water; when shall I come  
and appear before the  
face of God?

My tears have been  
my bread day and night,  
because it is said to me  
daily: Where is thy  
God?

These things I remem-  
bered, and poured out  
my soul in me: for I  
will go over into the  
house of the wonderful

tabernacle, even to the  
house of God:

With the voice of joy  
and praise; the noise of  
many feasting.

Why art thou sad, O  
my soul? and why dost  
thou trouble me?

Hope in God; for I  
will still give praise to  
him, the salvation of my  
countenance, and my  
God.

PSAL. lxxxiii. *Quam di-  
lecta.*

How lovely are thy ta-  
bernacles, O Lord of  
hosts? My soul longeth  
and fainteth for the  
courts of the Lord.

My heart and my flesh  
have rejoiced in the liv-  
ing God.

For the sparrow hath  
found herself a house,  
and the turtle a nest for  
herself, where she may  
lay her young ones:

Thy altars, O Lord of  
hosts, my king and my  
God.

Blessed are they that  
dwell in thy house, O  
Lord: they shall praise  
thee for ever and ever.

Blessed is the man  
whose help is from thee:  
in his heart he hath  
disposed to ascend by  
steps, in the vale of



tears, in the place which he hath set.

For the lawgiver shall give a blessing: they shall go from virtue to virtue, the God of gods shall be seen in Sion.

O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

Behold, O God, our protector: and look on the face of thy Christ.

For better is one day in thy courts above thousands.

I have chosen to be an abject in the house of my God, rather than dwell in the tabernacles of sinners.

For God loveth mercy and truth: the Lord will give grace and glory.

He will not deprive of good things them that walk in innocence. O Lord of hosts, blessed is the man that trusteth in thee.

## THE PENITENTIAL PSALMS.

PSAL. vi. *Domine ne in furore.*

O LORD, rebuke me not in thy indignation, nor chastise me in thy wrath.

Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly: but thou, O Lord, how long.

Turn to me, O Lord, and deliver my soul: O save me for thy mercy's sake.

For there is no one in death that is mindful of thee; and who shall confess to thee in hell?

I have laboured in my groanings, every night I will wash my bed: I will water my couch with my tears.

My eye is troubled through indignation: I have grown old amongst all my enemies.

Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication: the Lord hath received my prayer.

Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

PSAL. xxxi. *Beati quorum.*

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent, my bones grew old; whilst I cried out all the day long.

For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn hath fastened.

I have acknowledged my sin to thee, and my iniquity I have not concealed.

I said I will confess against myself my iniquity to the Lord: and thou hast forgiven the wickedness of my sin.

For this shall every one that is holy pray to thee, in a seasonable time.

And yet in a flood of thy waters, they shall not come nigh unto him. Thou art my refuge in the trouble which hath encompassed me:

my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in this way, in which thou shalt go: I will fix my eyes upon thee.

Do not become like the horse and the mule, who have no understanding.

With bit and bridle bind fast their jaws, who come not near unto thee.

Many are the scourges of the sinner, but mercy shall encompass him, that hopeth in the Lord.

Be glad in the Lord, and rejoice, ye just: and glory all ye right of heart.

PSAL. xxxvii. *Domine ne in furore.*

REBUKE me not, O Lord, in thy indignation; nor chastise me in thy wrath.

For thy arrows are fastened in me: and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath: there is no peace for my bones, because of my sins.

For my iniquities are gone over my head: and

as a heavy burden are become heavy upon me.

My sores are putrified and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end: I walked sorrowful all the day long.

For my loins are filled with illusions; and there is no health in my flesh.

I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

Lord, all my desire is before thee, and my groaning is not hid from thee.

My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

My friends and my neighbours have drawn near, and stood against me.

And they that were near me stood afar off: and they that sought my soul used violence.

And they that sought evils to me spoke vain things, and studied deceits all the day long.

But I, as a deaf man, heard not: and *was* as a

dumb man not opening his mouth.

And I became as man that heareth not and that hath no report in his mouth.

For in thee, O Lord have I hoped: thou wilt hear me, O Lord my God.

For I said: Lest any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

For I am ready for scourges: and my sorrow is continually before me.

For I will declare my iniquity: and I will think for my sin.

But my enemies live and are stronger than I, and they that hate me wrongfully are multiplied.

They that render evil for good, have detracted from me, because I followed goodness.

Forsake not me, O Lord my God: do not thou depart from me.

Attend unto my help, O Lord, the God of my salvation.

PSAL. l. *Miserere.*  
HAVE mercy on me,

God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee; that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquity: and in sins did my mother conceive me.

For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out my iniquities.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Cast me not away from thy face: and take not thy holy Spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways: and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good will with Sion; that the walls

of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings; then shall they lay calves upon thy altar.

PSAL. ci. *Domine exaudi.*

HEAR, O Lord, my prayer: and let my cry come to thee.

Turn not away thy face from me, in the day when I am in trouble, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke: and my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered: because I forgot to eat my bread.

Through the voice of my groaning, my bone hath cleaved to my flesh.

I am become like to a pelican of the wilderness: I am like to a night raven in the house.

I have watched, and am become as a sparrow, all alone on the house top.

All the day long my enemies reproached me;

and they that praised me did swear against me.

For I did eat ashes like bread; and mingled my drink with weeping.

Because of thy anger and indignation: for having lifted me up, thou hast thrown me down.

My days have declined like a shadow, and I am withered like grass.

But thou, O Lord, endureth for ever; and thy memorial to all generations.

Thou shalt arise and have mercy on Sion, for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased thy servants: and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord: and all the kings of the earth thy glory.

For the Lord hath built up Sion: and he shall be seen in his glory.

He hath had regard to the prayer of the humble: and he hath not despised their petition.

Let these things be written unto another ge-



generation: and the people that shall be created shall praise the Lord.

Because he hath looked forth from his high sanctuary; from heaven the Lord hath looked upon the earth.

That he might hear the groans of them that are in fetters: that he might release the children of the slain.

That they may declare the name of the Lord in Zion; and his praise in Jerusalem.

When the people assembled together, and the kings to serve the Lord;

He answered him in the way of his strength: Declare unto me the fewness of my days.

Call me not away in the midst of my days: thy years are unto generation and generation.

In the beginning, O Lord, thou didst found the earth: and the heavens are the works of thy hands.

They shall perish, but thou remainest: and all of them shall grow old like a garment:

And as a vesture thou shalt change them, and they shall be changed. But thou art always the

self-same, and thy years shall not fail.

The children of thy servants shall continue; and their seed shall be directed for ever.

PSAL. cxxix. *De profundis.*

OUT of the depths I have cried to thee, O Lord: Lord hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities: Lord, who shall stand it?

For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word. My soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy; and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

PSAL. cxlii. *Domine exaudi.*

HEAR, O Lord, my prayer.  
F f 3

er: give ear to my supplication in thy truth: hear me in thy justice.

And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul: he hath brought down my life to the earth.

He hath made me to dwell in darkness, as those that have been dead of old: and my spirit is in anguish within me: my heart within me is troubled.

I remembered the days of old, I meditated on all thy works: I mused upon the works of thy hands.

I stretched forth my hands to thee: my soul is as earth without water unto thee.

Hear me speedily, O Lord: my spirit hath fainted away.

Turn not away thy face from me, lest I be like them that go down into the pit.

Cause me to hear thy mercy in the morning; for in thee have I hoped.

Make the way known to me wherein I should walk: for I have lifted up my soul to thee.

Deliver me from my enemies, O Lord, to thee have I fled: teach me to do thy will, for thou art my God.

Thy good spirit shall lead me into the right land. For thy name's sake, O Lord, thou wilt quicken me, in thy justice.

Thou wilt bring my soul out of trouble: and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul: for I am thy servant.



IN SOME PLACES THE FOLLOWING PRAYERS ARE  
SAID ON SUNDAYS.

BEFORE MASS.



*riest.* IN the name of  
the Father, and of the  
Son, and of the Holy  
Ghost. *Amen.* O Lord,  
open thou our lips.

*Answ.* And our mouths  
shall declare thy praise.

P. Let us adore the  
Lord of glory.

A. Let us adore the  
God of our salvation.

P. The king of heaven  
invites us, and graciously  
calls us into his sacred  
presence: to him we owe  
all the days of our lives;  
let us pay, at least, this  
tribute to his service.

A. Let us adore the  
Lord of glory.

P. Always are the an-  
gels assembled in their  
spheres above; always are  
the saints ready with  
their hymns; behold  
how the church also pre-  
serves her solemn offices,  
and summonses all her  
children to bring in their  
tribute of prayer and  
praise.

A. Let us adore the  
God of our salvation.

P. Come, let us re-  
joice before the Lord;  
let us sing joyfully to  
God our Saviour; let us  
make haste to approach  
his presence and pro-  
claim his praises; for  
the Lord is a great God,  
and a great King above  
all gods; in his hands  
are all the ends of the  
earth.

A. Let us adore the  
God that made us.

P. Let us adore, and  
fall down, and lament  
before the Lord that  
created us; for he is the  
Lord our God, and we  
are his people and the  
sheep of his pasture.

A. Let us adore and  
fall down before him.

P. To-day, if ye shall  
hear his voice, harden  
not your hearts, but lis-  
ten awfully to his word,  
and bend your knees be-  
fore his holy altars.

A. We will adore the Lord of glory, we will worship the God of our salvation.

Our Father, &c.

¶ *An Act of Faith.*

WE most firmly believe there is one only true and living God; but that in this one God there are three persons, the Father, the Son, and the Holy Ghost: that the Son took to himself the nature of man from the Virgin Mary's womb, by the operation of the power of the Holy Ghost; and that, in this our human nature, he was crucified and died for us; that afterwards he rose again, and ascended into heaven; from whence he shall come to reward the just with everlasting glory, and to inflict everlasting punishments on the wicked. Moreover, we believe whatever else the Catholic Church proposes to be believed; and this, because God, who is the sovereign Truth, which can neither err, nor lead into error, has revealed all these things to this his Church.

¶ *An Act of Hope.*

O God, relying on thy

almighty power, and thy infinite mercy and goodness; and because thou art faithful to thy promises: we trust in thee that thou wilt grant us forgiveness of our sins, through the merits of Jesus Christ thy Son; and that thou wilt give us the assistance of thy grace, with which we may labour to persevere to the end in the diligent exercise of all good works, and thus deserve to obtain the glory which thou hast promised in heaven.

¶ *An Act of Charity.*

WE love thee, O God, with our whole hearts, and above all things, because thy infinite perfections are most worthy of our love, and because thou art infinitely good to us. For thy sake also, we desire to love every neighbour as we do ourselves; we renounce every thought which is contrary to that love of one another, by which men are known to be the disciples of thy Son; we forgive all who have any ways injured us, and we beg thy grace and mercy for all the world.

*An Act of Contrition.*

O GOD, who art infinite-  
ly holy, and ever hatest  
sin; we beg thy pardon  
for all our offences against  
thee; we detest them  
all, and are sorry for  
them, because they are  
displeasing to thee, O  
God of infinite goodness;  
by thy grace we will en-  
deavour to sin no more,  
and we will avoid those  
occasions that have hi-  
therto led us into sin.

¶ *Litany.*

LORD, have mercy on

A. Christ, have mercy  
on us.

P. God the Father of  
heaven, have mercy on  
us.

A. God the Son, Re-  
emer of the world,  
have mercy on us.

P. God the Holy Ghost,  
have mercy on us.

A. Holy Trinity, one  
God, have mercy on us.

P. That we may learn  
to submit our reason to  
the obedience of faith,  
and so much the more  
to adore the wonders of thy  
goodness, as they exceed  
the capacity of our un-  
derstandings.

A. Hear us, O Lord.

P. That we may con-  
tinually praise thy so-

vereign Majesty for the  
being thou hast given  
us, acknowledging our  
dependence on thee, and  
adoring thy unsearchable  
councils in the govern-  
ment of the world.

A. Hear us, O Lord.

P. Vouchsafe, O Lord,  
to conduct us by thy  
wisdom, to restrain us  
by thy justice, to comfort  
us by thy mercy, and de-  
fend us by thy power.

A. Hear us, O Lord.

P. To thee we desire  
to consecrate all our  
thoughts, words, actions,  
and sufferings; that  
henceforward we may  
think of thee, speak of  
thee, constantly refer all  
our actions to thy glory,  
and suffer willingly what-  
ever thou shalt appoint.

A. Hear us, O Lord.

P. Give us strength to  
subdue our passions, to  
overcome temptations,  
and to acquire the virtues  
that are proper for our  
state.

A. Hear us, O Lord.

P. Fill our hearts with  
affection for thy good-  
ness, a hatred for our  
faults, a love for our  
neighbour, and a con-  
tempt of the world.

A. Hear us, O Lord.

P. Teach us to be sub-  
missive to our superiors,



condescending to our inferiors, faithful to our friends, and charitable to our enemies.

A. Hear us, O Lord.

P. Assist us to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

A. Hear us, O Lord.

P. Make us prudent in our undertakings, courageous in dangers, patient in afflictions, and humble in prosperity.

A. Hear us, O Lord.

P. Grant that we may be punctual at our morning and evening devotions, temperate at our meals, diligent at our employments, and constant in our resolutions.

A. Hear us, O Lord.

P. Let our consciences be ever upright and pure, our exterior modest, our conversation edifying, and our comportment regular.

A. Hear us, O Lord.

P. Discover to us the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

A. Hear us, O Lord.

P. Be merciful, O Lord, and spare us.

A. Be merciful, O Lord, and hear us.

P. From the dangers most justly threatening our sins.

A. Deliver us, O Lord.

P. From the spirit of pride, profaneness, and hypocrisy.

A. Deliver us, O Lord.

P. From schism, heresy, and all blindness of heart.

A. Deliver us, O Lord.

P. From gluttony, drunkenness, swearing, and the false liberty of an undisciplined life.

A. Deliver us, O Lord.

P. We sinners,

A. Beseech thee to hear us.

P. That in thy temple, and in thy solemn worship, all may behave themselves, both pastors and people, with that true piety, reverence, and respect, as becomes thy adorable Majesty.

A. We beseech thee to hear us.

P. That it may please thee mercifully to look down from heaven on those that suffer, and strengthen them in their afflictions.

A. We beseech thee, hear us.

P. That it may please thee particularly to have

mercy on our relations,  
friends, and benefactors,  
and open their eyes to  
see the beauty of thy  
truth, and to embrace

A. We beseech thee,  
hear us.

P. That under the  
most severe restraints,  
we may, with the ex-  
tremest fidelity, perform  
all our duties.

A. We beseech thee,  
hear us.

P. That by no temp-  
tation the weakest of us  
may be drawn to fall  
away from thee and thy  
truth.

A. We beseech thee,  
hear us.

P. That it may please  
thee to preserve the Ca-  
tholics of this land from  
all sin and wickedness,  
and so to adorn their lives  
with solid piety, that  
others seeing their good  
works, may glorify thee  
our heavenly Father.

A. We beseech thee,  
hear us.

P. O God, by whose  
mercy the world sub-  
sists, and to whose pow-  
er every nation of the  
earth is subject, have  
mercy on this nation,  
and according to its ne-  
cessities, which are all

known to thee, pour forth  
thy blessings upon it.

A. We beseech thee,  
hear us.

Give to all its inhabi-  
tants, O Lord, the spirit  
of the gospel, grant that  
all its magistrates may  
administer justice, and  
inspire us all with zeal  
for unity, peace, and  
truth.

A. We beseech thee,  
hear us.

P. Son of God,

A. We beseech thee,  
hear us.

P. Lamb of God, that  
takest away the sins of  
the world,

A. Spare us, O Lord.

P. Lamb of God, &c.

A. Hear us, O Lord.

P. Lamb of God, &c.

A. Have mercy on us.

### ¶ *Prayer.*

ALMIGHTY and eternal  
God, whose judgments  
are righteous, and whose  
councils are unsearcha-  
ble; who visitest the  
iniquities of the parents  
on their children to the  
third and fourth genera-  
tion, and yet at length  
rememberest mercy: for-  
give, we beseech thee,  
the sins of our forefa-  
thers, and turn away thy  
wrath from their poste-

rity: deliver the ignorant from the seduction of false teachers, the learned from the pride and delusion of false wisdom, and all of us from the spirit of contradiction, licentiousness, and error: make us sensible, O Lord, of thy unspeakable blessings, that as we know thee by faith, we may love thee by charity; and fixing all our hopes on the happiness of a future life, we may patiently suffer, in submission to thy holy will, what thou now permittest, and come at length to thy kingdom, thro' Jesus Christ, our Lord. *Amen.*

WE fly to thy patronage, O Holy Mother of God, despise not our petitions, in our necessities, but obtain our deliverance from all dangers, O ever glorious and blessed Virgin.

P. Pray for us, O holy Mother of God:

A. That we may be made worthy of the promises of Christ.

¶ *Prayer.*

GRANT, O Lord, we beseech thee, that we thy servants may enjoy health of mind and body;

and that by the intercession of the ever blessed Virgin, all thy saints likewise interceding for us, we may be delivered from present sorrow, and hereafter enjoy eternal happiness.

¶ *A Prayer before the Instructions.*

O INCOMPREHENSIBLE Creator, the true fountain of light and only author of all knowledge, vouchsafe, we beseech thee, to enlighten our understandings, and to remove from us all darkness of sin and ignorance. Thou, who makest eloquent the tongues of those that want utterance, instruct our tongues, and pour on our lips the grace of thy blessing. Give us a diligent and obedient spirit, quickness of apprehension, capacity of retaining, and the powerful assistance of thy holy grace, that what we hear we may apply to thy honour, and the eternal salvation of our own souls, through Jesus Christ our Lord. *Amen.*

¶ *The Epistle and Gospel of the Day are now*

*read, after which follows the Instruction, and this Prayer.*

STRENGTHEN our minds, we beseech thee, O Lord, with the power of thy grace; that as we have now seen what our duty is, we may be enabled to accomplish it, through Christ our Lord. *Amen.*

*A Prayer to be said by the Priest immediately before Mass.*

AND now, O God, calling to mind, with the greatest gratitude, the blessed passion of thy son, Christ our Lord, as also his resurrection from the dead, and his glorious ascension into heaven; we prepare to offer to thy divine Majesty a pure, holy, and spotless victim; for so thou hast ordained it; the holy bread of eternal life, and up of our salvation. Look down, therefore, upon them, O Lord, with propitious and serene countenance, and accept them, as thou wast pleased to accept the offerings of thy righteous servant Abel, and the sacrifice of our Father Abraham, and that which thy high-priest Melchisedech offered to thee, a holy sacri-

fice and a spotless victim.

¶ *When the Priest reads the Prayer for Christmas, Easter, &c. he omits all the Preface before the Acts of Faith.*

¶ *For Christmas.*

P. GLORY be to God on high.

A. And peace on earth to men of good will.

P. We praise thee.

A. We bless thee.

P. We adore thee.

A. We glorify thee; we give thee thanks for thy great glory,

P. Lord God, heavenly King, Father Almighty.

A. Lord Jesus Christ, the only begotten Son.

P. Lord God, Lamb of God, Son of the Father, who takest away the sins of the world:

A. Have mercy on us.

P. Who takest away the sins of the world:

A. Hear our prayers.

P. Who sittest at the right hand of the Father:

A. Have mercy on us.

P. Thou only art holy.

A. Thou only art our Lord.

P. Thou only, O Jesus Christ, art most high, together with the holy

Ghost, in the glory of  
God the Father.

A. Amen.

P. Blessed Jesus, true  
God and man, both in  
the form of an helpless  
infant.

A. Praise and glory be  
to thee for ever.

P. Blessed Jesus, who  
having the heavens for  
thy throne, didst yet  
choose a poor stable for  
thy abode.

A. Praise and glory,  
&c.

P. Blessed Jesus, who  
being God incomprehen-  
sible, was pleased, in  
love to us, to be wrapped  
up in swaddling clothes,  
and laid in a manger.

A. Praise and glory,  
&c.

P. Blessed be the Lord  
God of Israel, because he  
hath visited and hath  
wrought the redemption  
of his people.

A. And he hath raised  
up to us a powerful sal-  
vation in the family of  
David his servant.

P. As he spoke by the  
mouth of his holy pro-  
phets, who were from  
the beginning.

A. That he would save  
us from our enemies, and  
from the hand of all that  
hate us.

P. To shew his merc  
towards our fathers ; and  
to be mindful of his hol  
covenant.

A. According to th  
oath which he swore t  
our father Abraham t  
grant us.

P. That being deliver  
ed from the hands of ou  
enemies, we might serv  
him without fear.

A. In holiness an  
justice before him all ou  
days.

P. Through the bow  
els of the mercy of ou  
God the rising light hat  
visited us from on high

A. To enlighten ther  
that sit in darkness an  
in the shades of death  
to direct our feet in th  
way of peace.

#### ¶ Prayer.

O ETERNAL God, Fathe  
Almighty, who, in com  
passion to lost man, didst  
send thy only Son to be  
come his redeemer from  
that unhappy state  
grant, we beseech thee  
that we who are her  
assembled to acknow  
ledge thy mercy at thi  
time, may find the bene  
fit of it in our souls, in  
the pardon of all our sins  
Through the same Lor  
Jesus Christ, &c.



¶ *For Easter.*

P. LET us sing Alleluiahs to the King of Glory, because having laid down his life for our redemption, he is now risen to a life immortal.

A. Come, let us rejoice in God our Saviour, because he has redeemed his people, and is risen triumphant over the powers of hell.

P. Praise our Lord, for he is good; for his mercy continues for ever.

A. Let those speak who have been redeemed by our Lord; who have been delivered by him out of the hands of the enemy.

P. That sat in darkness and in the shade of death, straitened with poverty, and bound in sins.

A. And in their tribulation they cried to our Lord, and he relieved them from their calamities.

P. And he brought them out of darkness, and out of the shade of death, and broke asunder their chains.

A. Let them praise our Lord for his wonderful deeds to the sons of men.

P. For he has made the brazen gates fly in pieces, and has broken the iron bars.

A. My soul bless our Lord: O Lord my God, thou hast made thy greatness wonderfully to appear.

P. Thou hast put on majesty and glory: thou art clothed with light as with a garment.

A. By the strength of thy arm thou hast dispersed thy enemies; and thy youth is renewed as that of an eagle.

P. A voice of joy and salvation is heard in the tents of the just.

A. The stone which the builders rejected, is made the corner stone.

P. This is the work of our Lord, and it is wonderful in our eyes.

A. This is the day which our Lord has made, let us triumph and rejoice therein.

P. Make this a day of solemnity, because our Lord is exalted above his enemies.

A. Sing to our Lord a new canticle, let his praise be celebrated in the assembly of the saints.

P. Come, let us rejoice in God our Saviour, be-

cause he has redeemed his people, and is risen triumphant over the powers of hell.

P. Jesus, Redeemer of mankind.

A. Have mercy on us.

P. Jesus, who has cleansed us by thy blood.

A. Have mercy on us.

P. Jesus, the conqueror of sin and death.

A. Have mercy on us.

P. We sinners,

A. Beseech thee, hear us.

P. That we may put off the old man with his acts.

A. We beseech thee, hear us.

P. That we may not be conformed to this world.

A. We beseech thee, hear us.

P. That we may deny all ungodliness and worldly desires.

A. We beseech thee, hear us.

P. That we may live soberly, justly, and piously.

A. We beseech thee, hear us.

P. That being dead to sin we may live to justice.

A. We beseech thee, hear us.

P. That arising with

thee, our Redeemer, we may die no more.

A. We beseech thee, hear us.

P. Lamb of God, who takest away the sins of the world,

A. Spare us, O Lord, &c.

### ¶ *Prayer.*

O God, who by thy only Son hast, this day, opened the passage to eternity, through his victory over death; vouchsafe, we beseech thee, so to confirm us by thy grace that we may walk in all our ways, like those who have been redeemed from sin. *Amen.*

### ¶ *For Whitsuntide.*

P. COME, Holy Spirit send down from heaven the rays of thy divine light.

A. Come thou, who art the Father of the poor, the author of all good gifts, and the light of our hearts.

P. Come thou, the best of comforters, the sweet guest, and sweetest refreshment of our souls.

A. The rest of our labours, the ruler of our passions, the comfort of our tears.

P. O blessed light, come penetrate the very centre of the hearts of the faithful.

A. Without thy grace what can man do? how can he be guiltless?

P. Wash, therefore, O Lord, our polluted souls, water our barren clay, and heal our wounds.

A. Soften our stubborn wills, inflame our tepid hearts, and guide our wandering steps.

P. Grant to thy faithful, who trust in thee, the treasure of thy seven-fold gifts.

A. Grant us a virtuous life, a happy death, and a happy eternity. Amen.

P. Send then, O God, we beseech thee, the Holy Ghost into our hearts; and by his sacred presence and almighty power may he banish from hence the spirit of the world and of a disorderly life.

A. Amen.

P. The spirit of intemperance and impurity.

A. Amen.

P. The spirit of hatred and contention.

A. Amen.

P. The spirit of revenge, passion, and impenitence.

A. Amen.

P. The spirit of detraction, calumny, and all kind of uncharitableness.

A. Amen.

P. The spirit of tepidity, profaneness, and indevotion.

A. Amen.

P. And may he give us the spirit of universal charity, by which we may love God above all things, and our neighbour as ourselves.

A. Amen.

### ¶ *Prayer.*

WE beseech thee, O Lord, that thy Holy Spirit, which proceeds from thee, may enlighten and regenerate our hearts, and guide us into all truth, according to the promise of thy Son, who liveth and reigneth with thee, in the unity of the same Holy Ghost, &c.

### PRAYERS AFTER MASS.

### ¶ *Te Deum.*

P. RAISE up your hearts on high.

A. We have raised them up to the Lord.

P. Let us give thanks to the Lord our God.

A. It is meet and just.

P. It is truly meet and just, right and available

to salvation, that we always, and in all places, should give thanks to thee, O holy Lord, Father almighty, eternal God, through Christ our Lord.

A. Therefore together with the choirs above— We praise thee, O God, we acknowledge thee to be our Lord.

P. All the earth worships thee the Father everlasting.

A. To thee all the angels cry aloud; the heavens, and the heavenly powers.

P. To thee the cherubim and seraphim continually do cry: Holy,

A. Holy,

P. Holy, Lord God of Sabaoth.

A. Heaven and earth are full of the majesty of thy glory.

P. The glorious quire of the Apostles praise thee.

A. The admirable company of the Prophets praise thee.

P. The white-robed army of Martyrs praise thee.

A. The holy Church throughout the world doth confess thee.

P. The Father of infinite majesty.

A. Thy adorable, true and only Son.

P. Also the Holy Ghost the Comforter.

A. Thou, O Christ art the King of glory.

P. Thou art the everlasting Son of the Father.

A. When thou tookes upon thee to deliver man thou didst not disdain the virgin's womb.

P. Having overcome the sting of death, thou didst open the kingdom of heaven to all believers.

A. Thou sittest at the right hand of God, in the glory of the Father.

P. We believe thou shalt come to be our judge.

A. We beseech thee therefore, to help thy servants, whom thou hast redeemed with thy precious blood.

P. Make them to be numbered with thy saints in glory everlasting.

A. Save thy people, O Lord, and bless thy inheritance.

P. Govern them and exalt them for ever.

A. Every day we magnify thee.

P. And we praise thy name for ever and ever

A. Vouchsafe, O Lord, to keep us this day without sin.

P. Have mercy on us, O Lord, have mercy on us.

A. Let thy mercy, O Lord, be upon us, as we have put our trust in thee.

P. In thee, O Lord, have I trusted, let me not be confounded for ever.

¶ *Prayer.*

O GOD, of whose mercies there is no number, and of whose goodness the treasure is infinite; we humbly thank thee for the gifts thou hast bestowed upon us; continue thy mercy to us, and give us so much of thy temporal blessings as thou knowest will be for our good. Grant that the fruits of the earth may, by thy holy blessing, increase and multiply; defend them from all storms and tempests, and whatever else may be hurtful to them. It is from thy hand only we look for succour, and to thee we have recourse in all our necessities. *Amen.*

¶ *In Lent and Advent the Ps. 50, Miserere,*

*page 338, is said instead of the Te Deum.*

P. Deal favourably, O Lord, in thy good will with us: and hear the voice of our supplication, when we pray to thee: when we lift up our hands in thy holy temple.

A. Draw us not away together with the wicked, and with the workers of iniquity destroy us not.

¶ *Prayer.*

O GOD, who by sin art offended, and by penance pacified; mercifully regard the prayers of thy people, who make supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins.

Spare, O Lord, spare thy people, that having been justly punished for their sins, they may find comfort in thy mercy. Through our Lord Jesus Christ, &c.

¶ *Prayer for Advent.*

RAISE up our hearts, O Lord, we beseech thee, to prepare the way of thy only Son; that by his coming, being reconciled to thee, we may serve



thee in holiness all the days of our lives ; who liveth, &c.

¶ *For the Dead. Ps. 129, De profundis.*

P. FROM the depths, &c. page 341.

Eternal rest give to them, O Lord.

A. And may perpetual light shine upon them.

¶ *Prayer.*

O GOD, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins ; that by our pious supplications, they may obtain the pardon they have always desired.

¶ *For the Sick.*

P. HEAL thy servants, O Lord, who are sick, and who put their trust in thee.

A. Send them help, O Lord, and comfort from thy holy place.

¶ *Prayer.*

O ALMIGHTY and everlasting God, the eternal salvation of them that believe in thee, hear us in behalf of thy servants who are sick ; for whom we humbly crave the help of thy mercy : that

their health being restored to them, they may render thanks to thee in thy church.

¶ *Ps. xix. Exaudiat.*

P. MAY the Lord hear thee in the day of distress : may the name of the God of Jacob protect thee.

A. May he send thee help from his sanctuary, and from out of Sion defend thee.

P. May he remember all thy sacrifices : and may thy burnt-offerings be acceptable.

A. May he give unto thee according to thy heart's desire, and confirm all thy councils.

P. We will rejoice in thy salvation, and in the name of our God we will glory.

A. May the Lord fulfil all thy requests : now I know the Lord hath saved his anointed.

P. He will hear him from his holy heaven : the salvation of his right-hand is powerful.

A. Some trust in chariots, and some in horses : but we will call on the name of our Lord.

P. They are fettered and are fallen : but we

have risen and are set  
upright.

A. O Lord, save the  
king: and hear us in the  
day we call upon thee.

¶ *Prayer.*

O God, by whom kings  
reign, and the princes of  
the earth exercise their  
power; O God, who art  
the strength and support  
of those kingdoms that  
serve thee, mercifully

hear our prayers, and de-  
fend thy servant George  
our King from all dan-  
gers; and grant that his  
safety may conduce to  
the peace and welfare of  
thy people. Thro', &c.

May the blessing of  
almighty God, the Fa-  
ther, Son, and Holy  
Ghost, descend upon us  
now, and remain with us  
for ever.

A. Amen.

THE LITANY OF OUR LORD JESUS  
CHRIST.

Lord, have mercy upon  
us.

Christ, have mercy  
upon us.

Lord, have mercy upon  
us.

Christ, hear us.

Christ, graciously hear  
us.

God, the Father of  
heaven, *Have mercy upon*

us. God the Son, Re-

deemer of the world,

God, the Holy

Ghost,

Holy Trinity, one  
God,

Jesus Son of the living  
God,

Jesus splendor of the  
Father,

Jesus brightness of e-  
ternal light,

Jesus King of glory,

Jesus Sun of justice,

Jesus Son of the Vir-  
gin Mary,

Jesus whose name is  
called wonderful,

Jesus the mighty God,

Jesus the Father of the  
world to come,

Jesus the Angel of the  
great council,

Jesus most powerful,

Jesus most patient,

Jesus most obedient,

Jesus meek and hum-  
ble of heart,

*Have mercy upon us.*

Jesus lover of chastity,  
 Jesus our love,  
 Jesus God of peace,  
 Jesus author of life,  
 Jesus example of all  
 virtues,  
 Jesus zealous lover of  
 souls,  
 Jesus our God,  
 Jesus father of the poor,  
 Jesus treasure of the  
 faithful,  
 Jesus the good shep-  
 herd,  
 Jesus the true light,  
 Jesus the eternal wis-  
 dom,  
 Jesus the infinite good-  
 ness,  
 Jesus the way, the  
 truth, and the life,  
 Jesus the joy of angels,  
 Jesus the king of pa-  
 triarchs,  
 Jesus the inspirer of  
 the prophets,  
 Jesus the master of  
 the apostles,  
 Jesus the teacher of  
 the evangelists,  
 Jesus the strength of  
 martyrs,  
 Jesus the light of con-  
 fessors,  
 Jesus the spouse of  
 virgins,  
 Jesus the crown of all  
 saints,  
 Be merciful unto us,  
*spare us, O Lord Jesus.*  
 Be merciful unto us, *hear*  
*us, O Lord Jesus.*

Have mercy upon us.

From all evil, *Lord Jesus*  
*deliver us.*  
 From all sin,  
 From thy wrath,  
 From the snares of the  
 devil,  
 From the spirit of un-  
 cleanness,  
 From everlasting death,  
 From the neglect of  
 thy holy inspira-  
 tions,  
 Thro' the mystery of thy  
 most holy incarna-  
 tion,  
 Thro' thy nativity,  
 Thro' thy divine in-  
 fancy,  
 Thro' thy sacred life,  
 Thro' thy labours and  
 travels,  
 Thro' thy agony and  
 bloody sweat,  
 Thro' thy cross and  
 passion,  
 Thro' thy pains and  
 torments,  
 Thro' thy death and  
 burial,  
 Thro' thy glorious re-  
 surrection,  
 Thro' thy admirable  
 ascension,  
 Thro' thy joys and  
 glory,  
 In the day of judgment,  
 Lamb of God, who takes  
 away the sins of th  
 world, *spare us, O Lor*  
*Jesus.*  
 Lamb of God, who takes  
 away the sins of th

Lord Jesus deliver us.

world, *hear us, O Lord Jesus.*

omb of God, who takest away the sins of the world, *have mercy upon us, O Lord Jesus.*

Christ Jesus, *hear us.*  
Christ Jesus, graciously *hear us.*

¶ *Let us pray.*

LORD Jesus Christ, who hast said, ask and thou shalt receive; seek, and ye shall find; knock, and it shall be opened to you; grant, O beseech thee, to our most humble supplication the gift of divine charity, that we may ever love thee with our whole hearts, and never cease from praising and glorifying thy name.

DIVINE Redeemer, give us a perpetual love and fear of thy holy name; for thou never failest to direct and govern, by thy grace, those whom thou instructest in the solidity of thy love. Who livest and reignest, world without end. *Amen.*

God, who hast appointed thy only begotten Son the Saviour of

mankind, and hast commanded that he should be called Jesus: mercifully grant that we may enjoy his happy vision in heaven, whose holy name we venerate upon earth: who, with thee, and the Holy Ghost, livest and reignest, one God, world without end. *Amen.*

A LITANY IN HONOUR OF  
THE BLESSED VIRGIN  
MARY, COMMONLY CALLED  
THE LITANY OF LORETTO.

*Ant.* WE fly to thy patronage, O Holy Mother of God; despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Lord, have mercy on us.  
Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

*Have mercy on us.*

Holy Mary*, <i>Luke</i> i. 28.	Mystical rose, <i>Eccl.</i> xxiv. 18.
Holy Mother of God, 32.	Tower of David, <i>Cant.</i> iv. 4.
Holy Virgin of Virgins, 27.	Tower of ivory, <i>vii.</i> 4.
Mother of Christ, ii. 11.	House of gold, <i>3 Kings</i> vi. 22.
Mother of divine grace, <i>John</i> i. 17.	Ark of the covenant, <i>Jos.</i> iii. 3.
Mother most pure, <i>Isai.</i> vii. 14.	Gate of heaven, <i>Psal.</i> lxxvii. 23.
Mother most chaste, <i>Luke</i> i. 34.	Morning star, <i>Eccl.</i> i. 6.
Mother undefiled, 35.	Health of the weak, <i>Gen.</i> iii. 15.
Mother untouched, i. 38.	Refuge of sinners, <i>Johu</i> ii. 3.
Mother most amiable, i. 48.	Comforter of the afflicted, <i>Luke</i> i. 41.
Mother most admirable, ii. 51.	Help of christians, <i>John</i> ii. 4.
Mother of our Creator, <i>John</i> i. 14.	Queen of angels, <i>Ps.</i> xliv. 11.
Mother of our Redeemer, <i>Luke</i> ii. 30.	Queen of patriarchs, <i>Cant.</i> vi. 8.
Virgin most prudent,	Queen of prophets,
Virgin most renowned,	Queen of apostles,
Virgin most powerful,	Queen of martyrs,
Virgin most merciful,	Queen of confessors,
Virgin most faithful,	Queen of Virgins,
Mirror of Justice, <i>Cant.</i> iv. 7.	Queen of all saints,
Seat of Wisdom, <i>Prov.</i> ix. 1.	Lamb of God, who takest away the sins of the world, <i>spare us, O Lord.</i>
Cause of our joy, <i>Luke</i> ii. 10.	Lamb of God, who takest away the sins of the world, <i>graciously hear us, O Lord.</i>
Spiritual Vessel, <i>Acts</i> ix. 15.	Lamb of God, who takest away the sins of the world, <i>have mercy upon us.</i>
Vessel of honour, <i>Rom.</i> ix. 21.	
Vessel of singular devotion, <i>2 Tim.</i> ii. 21.	

\* See the note, page 27.



V. Christ, hear us.

Let us pray.

R. Christ, graciously  
hear us.

V. Lord, have mercy  
us.

R. Christ, have mercy  
us.

V. Lord, have mercy  
us.

Our Father, &c.

*Anth.* We fly to thy  
tronage, O Holy Mo-  
ther of God; despise not  
our petitions in our ne-  
cessities, but deliver us  
from all dangers, O ever  
virgin and blessed Vir-  
gin.

V. Pray for us, O holy  
Mother of God.

R. That we may be  
made worthy of the pro-  
mises of Christ.

Pour forth, we beseech  
thee, O Lord, thy grace  
into our hearts, that we,  
to whom the incarnation  
of Christ thy Son has  
been made known by the  
message of an angel,  
may, by his passion and  
cross, be brought to the  
glory of his resurrection.  
Thro' the same Christ  
our Lord. *Amen.*

May the divine assist-  
ance remain always with  
us. *Amen.*

And may the souls of  
the faithful, thro' the  
mercy of God, rest in  
peace. *Amen.*

---

---

## PENANCE, OR SACRAMENTAL CONFESSION.

*Penance, or Sacramental Confession of sin, is a penitential Institution of Jesus Christ (John xx. 23.), in Use among every Christian People of the World: and was for a Length of Time considered an indispensable duty by the Protestant as well as by the Catholic. It was declared by the former to be the proper Preparation for receiving the Holy Communion\*—the self probation required*

---

\* The Preparation for Communion in the Common  
prayer Book, directs the people in these words;  
Therefore," says the minister, "if there be any of  
H h

*by St. Paul (1 Cor. xi. 28.)—and the Absolution was administered in the same Form of Words as in the*

---

you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's word, and open his grief; that by the ministry of God's holy word, he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruples and doubtfulness.——See also the 19th Canon of the Protestant Synod held in Dublin, in the Year 1634, and published in *Wilkins's Councils*. “Whereas every lay person is bound to receive the holy communion thrice every year, and many, notwithstanding, do not receive that sacrament once in a year; we do require every minister to give warning to his parishioners publicly in the church at morning prayer, the Sunday before every time of his administering the holy sacrament, for the better preparation of themselves. Which said warning we enjoin the said parishioners to accept and obey under the penalty and danger of the law. And the minister of every parish, and in cathedral and collegiate churches, some principal minister of the church shall, the afternoon before the said administration, give warning by the tolling of the bell, or otherwise, to the intent, that if any have any scruple of conscience, or desire the special ministry of reconciliation, he may afford it to those who need it. And to this end the people are often to be exhorted to enter into a special examination of the state of their own souls; and that finding themselves extremely dull, or much troubled in mind, they do resort unto God's ministers, to receive from them as well advice and counsel for the quickening of their dead hearts, and the subduing those corruptions whereunto they have been subject, as the benefit of ABSOLUTION likewise for the quieting of their consciences by the power of the keys which Christ hath committed to his ministers for that purpose.”

*Catholic Church*\*, even the Minister laid under an Obligation of Secrecy, by a formal Canon of the Established Church †.—The natural Dislike, however, which human Nature feels to Penance and Humiliation has led Numbers to reject it entirely, and to them it is become an Object of Derision. Whatever in Religion is not honoured and esteemed, must soon be a Matter of Contempt. Baptism itself, in similar Circumstances, or in the Judgment of the Unbeliever, is an Object for Ridicule and Scorn. There is nothing, however, that af-

\* “O Lord Jesus Christ, who hath left power to his Church to absolve all sinners, who truly repent and believe in him, of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.” *Amen.*—*See the Common-Prayer Book, Art. Visitation of the Sick.*)

† *On Superiors declining or neglecting*, “It shall be lawful for all Rectors and Vicars, or (they being absent) or their Curates and substitutes to give an account to the ordinaries (*Bishops*) at particular times, or whenever they shall judge proper, of all such crimes as it may belong to them to inquire into, or any others, which they, in quality of lawful suppressors of vice in their own parishes, shall think necessary to be corrected. Provided always, that if any one should privately confess his secret sins to a minister, for the purpose of disburthening his conscience by receiving from him spiritual consolation and relief, it is not our meaning that such ministers should be any ways bound by our order above: but rather we strictly command them, never to reveal to any person any crime or sin so trusted to his integrity and confidence, unless it should be that kind of offence, the concealment of which is made capital by the laws of this Kingdom. Whoever acts contrary shall be irregular *ipso facto*.”—*See the 113th Canon of the Protestant Council held in London, in the year 1604, approved, ratified, and confirmed by his Majesty James I. and directed to be most exactly observed throughout all England. Wilkins's Councils, vol. iv. 400.*)

*fords to the dejected mind of the Sinner so much Consolation and Peace, as this sacramental Confession of sin; and most of those shocking Cases of Suicide and Despondency, which daily occur are to be ascribed to the Want of this only Remedy of Remorse. There is no Act of Charity, no religious Exercise, which gives such real and lasting Peace to the Conscience, as the Performance of this Duty. Its Effects on the Soul can only be compared to what is felt by the Body on opening a festering Wound; or, on our entering a warm Bath in a raging Fever. Long Habits of Sin, however, often so completely sear the Conscience, as to obliterate the Impressions of Remorse, and render it insensible to every Thing.*

PRAYERS BEFORE CONFESSION.

I AM perfectly sensible, O my God, that I have many ways offended thy Divine Majesty, and provoked thy wrath by my sins, and that if I obtain not pardon, I shall be cast out of thy sight for ever. I desire therefore at present to call myself to an account, and look into all the sins whereby I have displeased thee. But, O my God, how miserably shall I deceive myself, if thou assist me not in this work by thy heavenly light. Grant me therefore at present thy grace, whereby I may discover all my imperfections, see all my failings, and

duly call to mind all my sins; for I know nothing is hidden from thy sight. I confess myself to be in the dark as to my own failings; my passions blind me, self-love flatters me, presumption deludes me; and tho' I have many sins which stare me in the face and cannot be hidden, yet how many also are quite concealed from me. But discover even these to me, O Lord, enlighten my darkness, cure my blindness, and remove every veil that hides my sins from me, that I may no longer be a secret to myself, nor a stranger to my own failings, nor ever flatter myself with the thoughts of having repented, while at the

me time I nourish folly and vice within my breast. Come, O Holy Ghost, and by a beam of thy divine light, illuminate my understanding, that having a perfect view of all my sins and iniquities, and sincerely repenting of them, I may know thee, and be again received into thy favour.

*Here follows the Examination of Conscience.*

*Persons who misunderstand the Principle and Nature of Sacramental Confession, frequently express their dislike to that Duty, and declare that they cannot confess their Sins:—yet how capable do they prove themselves of it in publicly confessing the Sins of others. Would they only give the same account of their own Lives privately and humbly in a Confessional, which they so often report of their Neighbours in public Company without a Blush, they would not fail to make a good Confession. The Nature and Number of the Sins committed, is*

*all that is to be mentioned, without naming any Persons concerned, or entering into a circumstantially unnecessary Detail.*

¶ *The following Table of Offences may assist a Person in preparing for Confession.*

*Against the first Commandment.*

1. HAVE you ever worshipped any thing but God; and how often?

2. Have you ever put your trust in any being in heaven or on earth except God?

3. Have you ever put your faith in any graven image or likeness of any thing in heaven above, or in the earth beneath?

4. Have you been guilty of any kind of superstition?

5. Have you neglected to worship God by prayer and humility?

6. Have you neglected to get instruction in the principles of the christian religion; and for what length of time?

7. Have you been desirous of remaining ignorant of any of the revealed mysteries of faith?



8. Have you ever obstinately disbelieved or called in question the mysteries of the Trinity, incarnation, or any of the other revealed mysteries of the christian religion?

9. Have you ever resisted the Holy Ghost by refusing to acknowledge what you judged to have been founded on divine revelation?

10. Have you ever resolved and acted contrary to your own better knowledge in matters of religion?

11. Have you delayed to profess that faith and religion, which in your conscience you believed to be true?

12. Have you ever consulted fortune-tellers, or used any charms or spells?

13. Have you, with danger to yourself, and scandal to others, frequented places of worship in a false religion; and how often?

#### *2d Commandment.*

1. Have you ever rashly appealed to God?

2. Have you ever sworn falsely or perjured yourself?

3. Have you habituated yourself to profane

swearing, and scandalized others by it?

4. Have you by your example taught others to swear?

5. Have you cursed yourself or others?

6. Have you ever used any blasphemous words against either of the sacred persons of the Holy Trinity; the saints of God; or the holy scriptures?

7. Have you ever broken any solemn oath or vow?

#### *3d Commandment.*

1. Have you kept holy the Sabbath, and the feasts of obligation in the church?

2. Have you done servile work unnecessarily on those days?

3. Have you, through your own fault, neglected to be present on those days at the holy sacrifice of the altar, according to the precept of the church.

#### *4th Commandment.*

1. Have you, as a parent, been wanting in any duty towards your children; or as a child have you been wanting in any duty towards your parents?

2. Have you, as a pa

ent, sought your childrens temporal interest at the expence or risk of their eternal salvation?

3. Have you any way led them astray from virtue and duty by your own example?

4. Have you as a husband or master, been harsh or overbearing in your commands?

5. Have you, as a wife or servant, been wanting in obedience and respect to your superior?

6. Have you as a subject been rebellious in act or intention, against the state?

7. Have you violated your oath of allegiance to your king, or instigated others to do it?

8. Have you neglected to give information to the magistrate of any plot against the state or king's person?

9. Have you, as a soldier, failed in your duty, loyalty, and subordination to your officers?

10. Have you deserted from your colours in battle, or at any other time?

11. Have you been in any ways wanting in your duty as a magistrate or judge?

#### 5th Commandment.

1. Have you quarrelled with your neighbour?

2. Have you injured or desired to injure others, either in their person, reputation, or property?

3. Have you refused to forgive, and sought passionate revenge?

4. Have you committed or desired to commit bloodshed?

5. Have you desired or attempted to commit suicide?

6. Have you made religion a mask or excuse for injuring your neighbour?

7. Have you been wanting in charity to any person?

8. Have you desired or rejoiced at any person's loss, or misfortune?

9. Have you been guilty of intoxication, and how often?

10. Have you any way scandalized others?

#### 6th Commandment.

1. Have you been guilty of adultery or fornication; and how often?

2. Have you desired to commit either; and how often?

3. Have you intended to commit either; and how often?

4. Have you taken pleasure in thinking on

any impure subject; and how often?

5. Have you endeavoured to excite your own passions; and how often?

6. Have you been guilty of indecent liberties; and how often?

7. Have you read indecent writings, or lent them to others; and how often?

8. Have you exposed indecent pictures?

9. Have you joined in indecent conversation; and how often?

10. Has your dress been indecent; and have you thereby given scandal to others?

11. Have you carelessly allowed the morals of your children, or others under your charge to be exposed to temptation?

12. Have you committed any gross sin against chastity?

*7th Commandment.*

1. have you been unjust in your dealings?

2. Have you stolen?

3. Have you neglected to restore ill-gotten property?

4. Have you refused to pay your just debts?

5. Have you secretly taken more than you contracted for?

6. Have you failed to

give good work for your wages?

7. Have you consumed or given away your master's property?

8. Have you as a servant robbed from his cellar, his kitchen, or his stables?

9. Have you been an uncareful steward, bailiff or clerk?

*8th Commandment.*

1. Have you been addicted to telling lies?

2. Have you borne false evidence against your neighbour?

3. Have you hurt or endeavoured to hurt his reputation?

4. Have you neglected as far as in your power to replace him in the good opinion of others?

5. Have you been false and insincere in your depositions upon oath?

*9th Commandment.*

1. Have you unlawfully coveted any member of your neighbour's family?

*10th Commandment.*

1. Have you unlawfully coveted any part of your neighbour's property?

*¶ Commandments of the Church.*

1. Have you neglected

1. keep the appointed days of fasting and abstinence?

2. Have you neglected to make your Easter communion?

3. Have your confessions been uncandid and sincere?

4. Have you ever gone to confession or communion without true sorrow for sin, and a firm purpose of amendment?

BELIEVE, O my God, that thou wilt reward those that seek thee, and that thou deprivest not those of thy blessings who walk in innocence; nor despisest the contrite and humble heart of the sinner, that turns to thee, but grantest him mercy. I believe that thou hast revealed is true; all that thou hast promised is certain. Thou hast revealed to me that thy justice justifies the impious, and that the sinner, who was lost by sin, and not by his own strength deliver himself, converted, and sanctified by means of thy grace given him, thro' the merits of Jesus Christ. Yes, I believe it,

O Lord, and with tears beg of thee to vouchsafe to increase my faith. Thou hast promised to shew mercy to the sinner that asks it; and assuring us that thou wilt not his death, but his conversion and life, thou hast promised to pardon his sins, when he shall return to thee. Confiding in these promises, I implore thy mercy at this moment, when I throw myself at thy feet.

O MY Lord, and my God, I entirely hope in thee; and the confidence I have in thy exceedingly great goodness supports me, under the terrors of thy justice. As I know thou art merciful, at the same time thou art just, —as thou takest a pleasure to pardon men, in the time of this life, which is the time of mercy, prostrate in thy presence, I declare, I do not at all trust in my own works, but only in the multitude of thy mercies. I hope thou wilt have pity on me, according to thy great mercy, and for thy most holy name's sake wilt

pardon my sins, although the number of them be infinite :—not having spared thy own Son, but having given him for the redemption of my sins. He is my advocate—He has loved me—He has sacrificed himself for me, and for all men. With great confidence then, I hope from thy mercy the pardon which he has merited for me, by shedding his most sacred blood for my redemption.

O source of justice, O most holy God, O author of all sanctity ! thou who art sanctity itself ! I love thee with my whole heart, and desire to love thee still more and more : and as my sins have been the cause that I have not loved thee enough, and that I have departed from thee, I detest them, and return now to thee. I love thy sanctity and thy justice, which discover to me, the horror and the ingratitude of sin. I love thy mercy, from which I hope for pardon. I love thee, O my God, because thou hast created me, redeemed me with the blood of

Jesus Christ thy Son and preserved me, even when I offended thee. My ingratitude and my slackness have not worried nor disgusted thee. Thou hast called me many and different times ; thou hast frequently prevented me with thy grace, and : present thou givest me the will to come to thee and art ready to receive me into the number of thy children, to pardon my sins : and disposing me to receive the crown of justice, thou thyself art willing to be my reward, and my happiness in heaven.

I love thee, O Lord and for the love of thee with all my heart I detest those sins, by which I have had the unhappiness to depart from thee. I acknowledge, and feel how deplorable and bitter it is to have left thee. I have committed two great evils ; I have abandoned thee, who art the source of all true happiness ; and have preferred before thee an abominable and deceitful pleasure from which I receive the stroke of death



accuse and condemn  
 myself in thy presence :  
 bewail those many  
 sins of which I ac-  
 knowledge myself guilt-  
 y : I humbly beg par-  
 don for them, thro' the  
 merits of Jesus Christ  
 my Redeemer, and I pray  
 thee to supply all that is  
 wanting to the ardour of  
 my contrition, with  
 which I detest my ini-  
 quities. Accept, O God  
 my mercy, the sentiments  
 of my heart : they are  
 known to thee, and thou  
 thyself art the author of  
 my sighs and my tears.

At present, and for  
 ever, I renounce the de-  
 eds, his works and his  
 tempers. I detest all sin :  
 and I desire, O my God, to  
 receive thy forgiveness  
 in this sacrament, which  
 thou hast instituted for  
 that effect. I purpose,  
 henceforward to lead a  
 new life, and obey thy  
 commandments through-  
 out the remainder of my  
 days. I have sinned  
 against thee ; I refuse  
 thee to do penance for  
 the same ; accept of it,  
 O Lord, I beseech thee,  
 for the sake of the merits  
 of my Redeemer, to  
 which I desire to unite  
 myself. The little I perform by

the assistance of thy  
 grace.

ANIMATE my heart,  
 and my tongue, O Lord,  
 that my confession may  
 be sincere, complete, and  
 perfect. In flame, also  
 the heart and tongue of  
 this thy minister, at  
 whose feet I am to pros-  
 trate myself, to the end,  
 that being full of the spi-  
 rit of wisdom, and cha-  
 rity, he may fully know  
 the state in which I am,  
 and may teach me all that  
 I ought to do in order to  
 become acceptable to  
 thee.

¶ *The Confessor sits in  
 the Tribunal of Con-  
 fession, in quality of a  
 Spiritual Judge: the  
 Penitent in quality of a  
 Suppliant kneels down  
 by his side, having his  
 face turned from him,  
 and in a low tone of  
 voice he says, pray Fa-  
 ther give me thy bles-  
 sing. The Priest an-  
 swers, May the Lord  
 be in thy heart and on  
 thy lips, that thou  
 mayest truly and hum-  
 bly confess thy sins, in  
 the name of the Fa-  
 ther, and of the Son,  
 and of the Holy Ghost.  
 Amen.*

¶ *The Penitent then repeats the general Confession Prayer, I confess to Almighty God, &c. to the words through my most grievous fault: and then immediately begins his confession thus: "Since my last confession, which was a week, fortnight, or a month ago, I accuse myself that——" and having sincerely declared all the sins he can remember, he concludes thus: For these and all my other sins and imperfections, which I cannot call to mind, I am heartily sorry, purpose amendment, and humbly beg pardon of God, and penance and absolution of you my ghostly Father. Then let him finish the Confession Prayer, therefore I beseech, &c. The Priest then gives the Penitent that Advice which is most suited to his particular circumstances, and in Satisfaction to the offended Deity, enjoins him some Prayers, or Alms Deeds, or other pious good Works, which he is to offer to God in union with the*

*infinite Satisfaction of Jesus Christ; after which he absolves him in the following manner:*

MAY the Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting. *Amen.*

May the Almighty and merciful Lord give thee the pardon, absolution, and the remission of thy sins. *Amen.*

May our Lord Jesus absolve thee: and by his authority I absolve thee from every bond of excommunication, and interdict, as far as I have power, and thou have need. I therefore do absolve thee from all thy sins in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

May the passion of our Lord Jesus Christ, the merits of the B. Mary, and of all the saints; may whatsoever good thou shalt do, evil thou shalt suffer, to thee, unto the remission of thy sins, the increase of grace, and the recompence of life everlasting. *Amen.*

RETURN now to thee, Father of mercy, and God of all consolation! I am here in thy presence covered with confusion at the remembrance of my sins, with my heart broken with grief, but at the same time penetrated with the most lively sentiments of humble gratitude. After I had rebelled against thee, my Lord, and my God, and become by my own malice, the object of thy terrible indignation; instead of abandoning me to my unhappy lot, thou hast condescended to seek this wayward sheep; thou hast condescended to meet this miserable prodigal child; thou hast restored to me my first garment, and hast made me enter again into thy favour. Hateful as I was to thy eyes by reason of my sins, scarce when I confessed them, I am assured thou hast forgiven them. What shall I give thee, O my God, for so great a benefit? What shall I do in acknowledgment of the same? Thou hast, by the sweet efficacy of thy grace, broken the shameful and multiplied bands

of my sins; the least I can do, to shew my gratitude to thee, for doing so, is to offer to thee on this, and all the days of my life, a sacrifice of praise, and to bless and extol continually, the immense fulness of thy mercy;—to detest with my whole heart all my sins throughout the remainder of my days; and to make a firm purpose of dying rather than ever to displease thee any more. I do it with all my heart, O my God, and will do it to my death. I never will cease to glorify thee, the best of Lords and Masters; to love thee the most amiable of all Fathers; and to render eternal thanks to Jesus my Divine Redeemer, my Divine Saviour. May all thy Angels, O Lord, may all thy Saints give thanks to thee for all thy infinite bounties to me. O God of my heart, may the heavens and the earth, and all creatures join in rendering thee perpetual praises for the same. *Amen.*

O MY soul, return infinite praises and thanks to thy Lord, who hast

vouchsafed to pardon thy sins, to heal thy infirmities, to deliver thee from death, to shew mercy to thee, to strengthen thee with his grace. O how merciful art thou, O God of bounty! how sweet, how lovely, how patient art thou! thou hast not treated me as my ingratitude deserved. After the manner of a compassionate and affectionate Father towards his children, thou hast had pity on me, thou hast delivered my soul, thou hast saved me from reprobation. I have confessed my sins to thee and thou hast pardoned them. Be thou for ever blessed. I beg of thee to continue thy mercy towards me; and vouchsafe to receive the thanksgiving which I give thee, offering to thee the merits of my Redeemer, thy Son, to supply for my defects. O Jesus, who hast loved me, and cleansed me from my iniquities, I prostrate myself at thy feet to thank thee, as the leprous person, for having cured me of the leprosy of my sins. I adore thee, after the example of Thomas, and I acknowledge thee for my

God, and my Lord. I protest with the Apostle Peter, penitent and afflicted for his sin, that I love thee with my whole heart. O never permit sin any more to separate me from thee.

THE recollection of graces and favours which I have received of thy infinite mercy, have still more increased my abhorrence of sin and my repentance for having committed it against thee, O God of mercy, my most loving Lord. How much do I repent for having offended thee, my Creator, my Redeemer, my God infinitely good, my truly bountiful Father. O may this heart of mine be grieved and broken with sorrow. O may these eyes of mine weep bitterly, because I have departed from my God; have despised him, have undervalued him. Pardon me, O Lord, and reject not the sacrifice which I will offer to thee during the remainder of my life, of a heart truly contrite and humbled.

¶ *Good Resolutions, and Prayers to beg the Grace to observe them*

Now I have resolved

and will instantly begin  
 O God of mercy and au-  
 thor of this my resolution,  
 to live no more but for  
 thee; I will never forget  
 thy holy law; I will endea-  
 vour to know it, will  
 meditate on it, and will  
 observe it. I abhor sin,  
 and will fly from it as  
 from a serpent. I will  
 fly from all the occasions  
 and dangers of it, and  
 abstain altogether from  
 evil. Penetrated with a  
 lively sense of gratitude,  
 and with thy holy love,  
 I will keep at a distance  
 from every thing that can  
 displease thee, and will  
 do every thing that I  
 shall know to be accept-  
 able to thee.

O God strengthen me  
 in these holy purposes:  
 lead me in the way of  
 thy commandments, ne-  
 ver suffer iniquity to rule  
 over my heart. I place  
 in thee all my confidence.  
 This is thy work, vouch-  
 safe to render it still  
 more and more perfect;  
 to the end, that advanc-  
 ing from virtue to vir-  
 tue, I may at last pos-  
 sess thee in thy heavenly  
 kingdom. *Amen.*

PRAYERS BEFORE COMMU-  
 NION.

¶ *An Act of Faith and  
 Adoration.*

I BELIEVE, O Jesus, that  
 thou art really present  
 in this most venerable  
 sacrament. Full of this  
 faith, I adore thee as my  
 Creator, my Redeemer,  
 my supreme good, my  
 Lord, and my God. I  
 believe thou art in this  
 sacrament, to offer eter-  
 nal life to those who re-  
 ceive thee, and this makes  
 me ardently desire to  
 approach to thy sacred  
 table. I believe that  
 those who receive thee  
 unworthily, eat and drink  
 their own judgment, and  
 this gives me reason to  
 fear and tremble. But,  
 O my God, as I put my  
 whole confidence in thee,  
 I hope to live in thee, and  
 for thee.

¶ *An Act of Humility  
 and Contrition.*

PROSTRATE in thy pre-  
 sence, O Jesus, I acknow-  
 ledge that I am not wor-  
 thy to approach to thee,  
 miserable sinner as I  
 am! a vile creature, dust  
 and corruption! To be  
 nourished with the bread  
 of angels, to receive



thee my Creator, and my God, my sins render me unworthy ! And altho' I hope they are now forgiven, nevertheless I acknowledge myself unworthy to be at thy table, in quality of thy child. I confess that I am not worthy to be admitted as one of thy slaves. May the ardour of my devotion, however, O Lord, supply my unworthiness. Purify me still more from my sins, I detest them with my whole heart, and will never more offend thee.

¶ *An Act of Love.*

O MY Lord and my God, with what desire do I wish to unite myself to thee, by this holy communion ! my heart is full of sentiments of an ardent desire of being with thee, of receiving thee, of possessing thee. O immense bounty ! not content with being incarnate for me, with having suffered so much for my salvation, and with having died for the love of me, thou art desirous moreover to nourish me with thy own flesh, to enter into me, to unite thyself with this most unworthy sinner. O the incomprehensible

charity of my God, who has loved me so much ! In return, O Lord, it is my duty, to love thee, and I do love thee with all my heart, with all my mind, with all my strength. Methinks I hear thee, from the middle of this thy sanctuary, asking me as thou didst heretofore the Apostle, *Peter*, whether I love thee ? Yes, I love thee, O my God, I love thee, and wish still to love thee more and more. O kindle in my heart this bright flame of thy charity, enflame it, and grant it may breathe nothing but thee.

¶ *A Prayer immediately before the holy Communion.*

O MY God, and my Saviour, Jesus Christ ! only Son, and consubstantial with the heavenly Father, author and finisher of our faith, object of our desires, and wishes ! thou, who art truth itself, the life that is never to end, and the only way that leads to life. O adorable Jesus ! splendor of the glory, and the true image of the substance of the eternal Father ; divine Saviour, in whom alone

our salvation, because under heaven there is no other name given to men, by virtue of which we can be saved. O living bread, who hast descended from heaven to be our food ! Not content with having given thy whole blood generally for all men, thou vouchsafest so, dear Jesus, by an excess of love, to admit us to thy holy table, and feed us with thy sacred body, and thy precious blood. O what is man, that a God so great should vouchsafe to think of him, and to make him the object of his attention, and affection ! Alas ! what else am I but a mere nothing, and even worse than nothing, by reason of my iniquities ! And yet, however unworthy I am to appear in thy presence, O God of majesty ! thou comest thyself to meet me, thou invitest me to thy banquet, and the delicious meat thou givest me to eat, is really thy own adorable body, and thy precious blood. Be thou for ever blessed, O Father of mercies, and God of all consolation, for so singular a benefit ; and give me, O Lord, the

nuptial garment, without which, we shall be only guilty if we come to thy table. I believe firmly, O my Saviour Jesus Christ, that what I am going to receive is nothing less than thyself : let me commend myself, therefore, to thee. O what hunger, what ardent thirst, have I to receive thee ! O how I wish for that happy moment, when I shall behold thee coming to me under the species of bread, to be my food ! I detest with my whole heart all my sins. Blot out my iniquities, O Lord, and if I have been so happy as to be made clean, wash me, and purify me still more by the precious blood which thou hast shed generally for all sinners, and of which one drop alone can blot out all the sins of the world ; and prepare for thyself an abode in me, less unworthy of thee. I believe that thou art really present in this sacred host, but do thou increase my faith. I love thee, O Lord, with all my soul ; but do thou render my love still more ardent. I hope thou wilt supply my extreme poverty with thy grace and

blessings : O render my confidence still more universal and more constant. Come, O my good Father — come, O my charitable Physician, O my good Pastor — come, O Lamb of God, that takest away the sins of the world—come, my sweet Jesus, my God, and my all !

I offer thee my heart, as a holocaust, my amiable Jesus ! let it be consumed with the fire of thy divine love ; extinguish in it even the least spark of the love of the world ; to the end, that, for the time to come, nothing may please me but thyself ; because I only desire to live and die by the influence of thy love.

Thou thyself, O my divine Saviour, sayest to me : Come to me all ye that labour and are burdened, and I will ease and refresh you. Here I am, my sweet Jesus ! I come to thee ; receive me, I beg of thee, and vouchsafe to admit me to thy holy table ; and grant that living no more but for thy love, I may never any more depart from thee. Thou hast commanded us, O Lord,

not to appear before thee with empty hands—I come to receive thee, my amiable Jesus ! but what can I offer to thee, except thy own gifts, and what I have received from thee. Accept, therefore, all my faculties, all the powers of my soul, of which I make a sacrifice to thee for ever. I offer to thee my memory, my understanding, and my will : grant that, for the time to come, I may remember nothing but thee, I may know nothing but thee, I may love nothing but thee. May thy holy will be the rule of mine, and may I never will any thing but what thou willest. *Amen.*

---

PRAYERS AFTER COMMUNION.

¶ *Aspirations of the Soul.*

O God of my heart ! thou shalt be from henceforth my portion for ever.

What is there for me in heaven, or what do I desire on earth, but thee, O my God ?

O my God, O my love ! thou art wholly mine, and I am all thine.

I have found him whom my soul loveth, I have received him, I

possess him; and will never depart from him, no, never any more.

After this, what shall separate me from the love of Jesus Christ? shall tribulation or prosperity? shall the love of pleasure or human respect? shall passion, temptation, or bad example? No, my lovely Jesus! nothing shall ever be able to separate me from thee.

But full of confidence in thy infinite goodness, O God of my heart, I resume to say that neither death, I am sure, nor life, nor any accident in life, shall ever separate me from thee, nor ever weaken the love I have for thee.

### *An Act of Thanksgiving.*

WHAT can I return to my Lord for so many benefits I have received from him? he has loved me, he has died for me, he has given himself to me, in order to heap his favours and graces upon me, and to prepare me for eternal life. Bless the Lord, O my soul, and never forget so great a blessing. O holy Virgin, say thy Son be praised

for ever—give thanks to him for me. Blessed spirits, all ye saints, who have the happiness to enjoy him in heaven, give him thanks in my name. I bless thee, O my God—I give thee thanks with my whole heart—I know the exceeding greatness of the benefit I have received. I confess that I receive it purely from thy great bounty and mercy:—I desire to be filled with the most lively gratitude:—and in the height of my desires, I hope that my life may be a continual return of thanks.

### *¶ Purposes to be made after Communion.*

O MY amiable Redeemer, when Zaccheus had the happiness to receive thee into his house, he declared his gratitude by the resolution he made, of giving to the poor half of his goods, and of repairing all the wrongs he had done to others. In the same manner, I resolve to return my thanks to thee: in thy presence I make a resolution of repairing my past sins, by the practice of the contrary virtues, and of doing all the good thou

requirest of me. For this end, I renew the promises of my baptism, and those which I have made to thee in the sacrament of penance. I shall never forget that I have had the happiness to eat of thy holy table, and to be nourished with thy sacred body; and I shall remember this blessing, in order to keep at a distance from me every thing that can render me again unworthy of it. I have experienced in this sacrament how sweet thou art, O Lord; and it shall be to me a great joy to come often to it, in order to experience the same delight. I shall reckon it my chiefest misfortune to be deprived of this comfort, and shall dispose myself by fervent prayer, and a holy life, shortly to approach to thee again. I shall live no more as I have lived: my sweet Jesus! thou shalt live in me, and I shall live for thee.

Thou hast given thyself to me, O my God—it is most just that I should give myself, and consecrate myself to thee. Thro' the bowels of thy infinite mercy, vouchsafe to accept the oblation which

I make of myself to thee. I offer thee my heart, and as thou hast pleased to consecrate it to thyself, by thy presence, I presume to call it a pure, holy, and living sacrifice, which I hope will be acceptable to thee. I offer my heart to thee, that it may for ever detest and abhor sin; that it may love thee and fear thee:—my memory, I offer to thee, that it may remember thee and thy infinite mercy:—my eyes, to read thy holy word:—my ears to hear it:—my tongue and my mouth to publish thy praise, and to receive thee often:—my hands, to be exercised in pious works:—my feet, to walk in the way of thy holy commandments:—my whole self, to be all thine.

#### ¶ *General Petition.*

WHAT canst thou deny me, O my God, having given thyself to me? O increase in me faith, hope, and charity; grant that I may love thy commandments, and deserve the eternal reward which thou hast promised me. O never depart from me; grant me the grace al-



says to obey thee; do thou preserve and keep me from sin, and grant me all that is necessary for my soul and body, directing the whole course of my life, as well as for all eternity. What I beg for myself, I beg also, O my God, for all the faithful, and in particular for my relations, my friends, and my enemies too, if I have any. Give, I pray thee, to every one, the graces that are necessary for them: grant, they may know and perform thy holy will. I pray to thee for thy holy church, for peace among christian princes, for the conversion of sinners, and for all the living and the dead. I also pray in particular for——— (*Here mention the particular intention of your communion.*)

*Other Prayers after the holy Communion.*

WHAT shall I give thee, O Lord and my God, O my divine Saviour, my Redeemer, and my good Father! What can I give thee for the inestimable benefit, for the eternal favour, thou hast conferred upon me? Was

not it enough to have drawn me out of nothing, to have redeemed me with the price of thy blood; and by laying down thy life, was it not enough to have heaped all sorts of blessings upon me? No—thou hast been pleased to give me the fountain itself of all blessings, in giving me thyself? What affectionate thanks do I not owe to thee, O Lord, for so incomprehensible a benefit? But what thanks am I capable of returning to thee, that can correspond to the sentiments of a just acknowledgment? A God, infinitely holy, a God omnipotent, a God of majesty, in whose presence all created beings are less than an atom; a God, whom the immensity of heaven cannot contain, has vouchsafed to come to me, and to shut himself up in a habitation so narrow, so poor, so unworthy of him! What can I say, what can I do to thank him for so great a favour?

O my soul, bless the Lord; all ye powers of my soul join together to glorify his holy name, and to render him eternal thanks, for the infi-

nite favour he has bestowed upon me. May all men and angels, may heaven and earth, may all creatures bless him, and give thanks unto him for me. O salvation of my soul, O my God and my all ! thy goodness, thy mercy, altho' infinite, have, as it were, exhausted themselves in my favour, in giving me for my food thy body and thy blood, and thy whole self, in this adorable sacrament. Yes, my amiable Jesus, thou canst give me nothing more holy, nothing more precious, nothing more divine, as an evident proof of thy affection, than what I have received in this communion. What favour wilt thou deny me, after having given me the principal and cause, the treasure and source, of all favours ? It is true, that my unworthiness may with some reason weaken my confidence ; but, O Lord, since my iniquities, my unworthiness, and all my miseries, have not been able to hinder this signal miracle of thy infinite mercy, I ought to expect every thing from thy inexhaustible and unalter-

able bounty. Yes, my divine Saviour, thou hast given thyself to me, I may then, and ought, to expect every thing from thee.

I expect, then, O my God, from thy mercy and I expect with a firm hope, the pardon of all my sins, which I humbly beg of thee. Great confidence ought to arise from great goodness ; but a goodness without measure, such as thine, ought to inspire a confidence without measure ; and, on this full confidence, make also a full purpose not to offend thee any more. For this, I stand in need of the omnipotent power of thy grace and depend upon it—But it is not enough not to displease thee, I design likewise to please thee in all things ; and for this reason, I beg of thee, my divine Saviour, such a purity as may be proof against all temptations—a sincere humility—a patience without weakness—a charity without bounds—an inviolable fidelity—a perseverance without end.

I consecrate myself for ever, without divi

on, to thy service:—I consecrate myself absolutely, and without reserve, to thy greater glory:—I resolve for the future, that thy will shall be the only rule of my will; so that, what I will, or will not, shall be always what thou willest. I renew, at thy feet, the sacred promises of my baptism, which so many times I have unfortunately, or rather perfidiously violated. With my whole heart I renounce all sinful amusements, the inclinations of the flesh, the perfidious solicitations of the devil, and all the pompous and proud vanities of the world, thy declared enemy, and all its pernicious maxims. I resolve not to live for the future, but only according to thy holy Gospel; to follow its wholesome precepts, to have no other rule of my life, but thy words and thy example; and I detest, with my whole heart, every thing that can make me depart from thee. What is there in this world that I ought not to sacrifice to thee, and that I do not sacri-

fice to thee in this moment? Pleasures, esteem of the world, friendship of creatures, earthly goods, human respects, commodities of life, every thing, O Lord, every thing ought to yield to thy glory, to thy divine will, and to my salvation. From thee alone I ought to expect all my joy, all my repose, all my glory, all my happiness. Thee only will I serve, thee only will I love, thee only will I obey; to thee only, for that purpose, do I consecrate all the moments of my life, all my thoughts, all my words, all my actions, all my desires. Thou knowest, O Lord, my weakness; I know likewise my inconstancy in good, the inclination I have, every moment, to depart from thy holy law; I feel the weight of my wicked customs—but thou also knowest, that I can do every thing with the help of thy grace: deny it not to me, I beg of thee; render me constant in the good resolutions thou hast inspired; make me faithful and diligent in the practice of them; and

grant, that after having possessed thee, hidden under the veils of the adorable sacrament of the Eucharist, through the whole course of this life, I may praise thee, bless thee, and hereafter enjoy thee in the splendour of thy glory, thro'out a blessed eternity. *Amen.*

Most blessed Virgin, Mother of God, my next refuge in all my necessities, my advocate with thy dear Son, permit me to beg of thee to thank my Saviour for the signal favour he has granted me, in giving me his sacred body for the food of my soul, in this most holy sacrament. This body of his was formed

of thy purest blood, by the Holy Ghost, in thy chaste womb; never will I profane it by any relapses into sin. Obtain by thy powerful intercession, that I may preserve my heart and my body in perfect purity—that I may live in innocence—and that I may die in his love and favour.

O my Angel Guardian, who takest so much concern in my happiness, and dost always interest thyself in my behalf; help me, I beseech thee, to be thankful to God for so great a benefit—to render the fruits thereof eternal—and all the good purposes, which I have made effectual. *Amen.*

---

## PRAYERS FOR SUCH NON-CATHOLICS

AS ARE PERPLEXED WITH DOUBTS ON THE  
SUBJECT OF RELIGION.

¶ *Religion is a Gift of God, and must, therefore, be sought in humble and fervent Prayer.*

¶ *Place yourself on your Knees in the Presence of God, and say the Our Father and Apostles' Creed.*

¶ *Then as follows :*

HAVE compassion on fully deliver me from the  
me, O God, and merci- perplexity in which I

un : be a helper to me, and direct me in fulfilling thy blessed will. Thou seest the danger in which I am of ruining myself—of being misled by my own deceitful passions—of being drawn into the snares of the nemy—of framing to myself a false, rash, and erroneous conscience—of mistaking light for darkness, and darkness for light. And if this be my unhappy condition, what will become of my soul?

Direct me, therefore, in this important inquiry, O my God, and never let me be so miserable as to forsake my duty and lose my soul. As thou didst shew mercy to Cornelius, and direct him to Peter, by whom he was to be taught the way to heaven; as thou didst shew mercy to Paul, and send him to Ananias, by whom he was to be instructed concerning thy holy will; so, likewise, O God of infinite goodness, shew mercy to me, though an unworthy sinner, that I may have both light to know my duty, and courage to comply entirely with it. And if thou willest, O Lord, that I have

been deceived in the choice I have made of religion, and that in reality I have taken part with false teachers, behold here in thy presence I renounce the errors I have professed, whatever they are. I disown the congregation by which I have been misled, and now lay before thee my most sincere desires of becoming a member of thy true catholic church.

Hear my prayer, O God, in this great affair of eternity; and so temper my soul, by thy grace, that while I seek the truth, I may not be obstinate against it. In order to this, I beseech thee to take from me all blindness and corruption of judgment; let no kind of interest, worldly considerations, or human respects, put any bias upon me; let not education, custom, or affection, prevail against truth; but let my soul be prepared with that freedom which is due to thee.

Assist me, most merciful Father, in this proposal which I have before me; give me understanding and courage, as the affair requires; and



suffer me not to be deluded while thou knowest my whole desire is to find thee, and to do thy will. Stand by me, O God, and be thou my guide, for thus only can I come to thee.

O almighty and eternal God, Father of mercy, and Saviour of mankind, I humbly intreat thee, by thy sovereign goodness, to enlighten my mind, and to touch my heart—that by true faith, hope, and charity, I may live and die in the true religion of Jesus Christ. I am sure, that as there is but one true God, so there can be but one faith, one religion, one way of salvation—and that every other way which is opposite to this, can only lead to endless misery. It is this faith, O my God, which I earnestly desire to embrace, in order to

save my soul. I protest, therefore, before thy divine majesty, and I declare by all thy divine attributes, that I will follow that religion which thou shalt shew me to be true; and that I will abandon, at whatever cost, that in which I shall discover error and falsehood. I do not deserve, it is true, this favour, on account of the greatness of my sins, for which I now have a profound sorrow—because they offend a God so good, so great, so holy and worthy of my love: but what I do not deserve I hope to obtain from thy infinite mercy; and I conjure thee to grant it, through the merits of the precious blood which was shed for us poor sinners, by thy only begotten Son, Christ Jesus our Lord. *Amen.*

---

## THE CHRISTIAN'S PROFESSION OF FAITH;

COMMONLY CALLED THE CREED OF  
POPE PIUS IV.

I N. N. with a firm faith, believe and profess all and every one of those things which are contained in that creed

which the holy Roman Church maketh use of.

To wit, I believe in one God, the *Father* Almighty, maker of hea-

ven and earth, and of all things visible and invisible :

And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of God; Light of light; true God of the true God; begotten not made; consubstantial to the Father, by whom all things were made: who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man. Was crucified also for us under *Pontius Pilate*; he suffered and was buried, and the third day he rose again, according to the scriptures; he ascended into heaven, sits at the right-hand of the Father, and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end.

And in the *Holy Ghost*, the Lord and Life-giver, who proceeds from the Father and the Son; who, together with the Father and the Son, is adored and glorified; who spoke by the prophets.

And I believe one, holy, catholic, and aposto-

lic Church; I confess one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church.

I also admit the holy scriptures, according to that sense which our holy mother the Church has held and does hold, to which it belongs to judge of the true sense and interpretation of the scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess, that there are truly and properly *Seven Sacraments* of the New Law, instituted by *Jesus Christ*, our Lord, and necessary for the salvation of mankind, though not all for every one—to wit, *Baptism, Confirmation, the Eucharist, Penance, Extreme-unction, Order, and Matrimony*; and that they confer grace: and

that these, *Baptism, Confirmation, and Order*, cannot be reiterated without sacrilege.

I also receive and admit the received and approved *cercmonies* of the Catholic Church, employed in the solemn administration of the aforesaid sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the holy council of *Trënt*, concerning *original sin* and *justification*.

I profess likewise that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that *in the most holy sacrament of the Eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ*: and that there is made a change in the whole substance of the bread into the body, and the whole substance of the wine into the blood; which change the Catholic Church calls Transubstantiation. I also confess, that under *either kind* alone, Christ is received whole and entire, and a true sacrament.

I constantly hold that there is a *purgatory*; and that the souls therein detained are helped by the suffrages of the faithful.

Likewise that the *saints*, reigning together with *Christ*, are to be honoured and invocated; and that they offer prayers to God for us, and that their relics are to be held in veneration.

I most firmly assert, that the *images of Christ*—of the Mother of God, ever Virgin—and also of other saints, ought to be had and retained; and that due honour and veneration is to be given them.

I also affirm, that the power of *indulgences* was left by Christ in the Church, and the use of them is most beneficial to Christian people.

I acknowledge the *Holy, Catholic, Apostolic, Roman Church* for the mother and mistress of all churches; and I promise true obedience to the *Bishop of Rome*, successor to *St. Peter*, prince of the apostles, and vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things delivered, defined, and declared, by

the sacred canons and general councils, and particularly by the holy council of *Trent*. And condemn, reject, and anathematize, all things contrary thereto, and all heresies which the church has condemned, rejected, and anathematized.

I N. N. do at this present time freely profess, and sincerely hold this true Catholic faith, without which no one can be saved :\* and I promise most constantly to retain and confess the same entire and unviolated, with God's assistance, to the end of my life.

---

#### ARTICLES OF FAITH EXPLAINED.

##### *Of the Creeds approved by the Church.*

THE Nicene Creed, St. Athanasius's creed, and what is commonly called the Apostles' creed, form the ground-work of christian faith—and, together with the creed of Pope Pius the Fourth, which is an extract of the decrees of the Council of

Trent, are received by every member of the Catholic Church, as the substance of the faith revealed to her by Jesus Christ.

##### II. *Of the Certainty of Faith.*

IT is not to be imagined that the knowledge we receive by faith, is less certain, because the objects proposed to our belief are not evident. For altho' that Divine light, by which we perceive them, does not exhibit them with physical perspicuity, yet it leaves us no room for doubt. *Because God who commanded the light to shine out of darkness, himself shines in our hearts,* that the gospel may not be hidden from us, as it is from those who perish.

It follows therefore, of course, that he who has been instructed in the heavenly knowledge of faith, must banish all *curious* inquiry. For when God commanded us to believe, he never intended that we should search into his Divine judgments, or that their

---

\* These words have the same meaning, as in the Athanasian Creed.

design and object should be examined by any one.

The immutability of faith prescribes, that the mind quietly rest in the knowledge of eternal truth. And really if the Apostle has declared that *God is true, but every man a liar*, if it be arrogant and impudent not merely to refuse credit to a grave and wise man, but moreover to insist that he establish what he affirms, by arguments and proofs: what must be his temerity and folly who, hearing a revelation of God, shall curiously scrutinize his heavenly word? It is our duty to believe therefore, not only without doubting, but even without seeking an explanation of the mystery.

### III. *Of the Mystery of the Trinity.*

THE mystery of the Holy Trinity, which comprises the essence of God, is of course far beyond our intellectual powers. Unable, adequately to conceive the works of God, such as the creation of the universe, how can we comprehend the nature of their infinite and Almighty Author. To whoever curiously

inquires into this adorable mystery, the words of the wise man therefore may be well applied; *he that is a searcher of Majesty shall be overwhelmed with glory.*

We indeed confess one Divine essence and substance in God, in a distinct Trinity of persons; but in saying that the Father is the first person, it is not to be supposed that there is any thing in the Trinity, first and last, or greater and less: since the Christian religion preaches but one and the same eternity, glory and majesty in each of the three persons.—The Father, however, is called the first person, because the Son proceeds from him; and the Holy Ghost is distinguished as the third person, because he proceeds from the Father and the Son.

### IV. *Of the Incarnation of the Word.*

GOD, the Son and second person of the Trinity (in scripture called the word), from all eternity devoted himself to the salvation of man. For which purpose he in time assumed to himself that human nature of



he Holy Virgin Mary, which he presented to the divinity, a willing victim to redeem fallen man. Thus his wisdom made use of his divinity to merit and atone;—and of his humanity to suffer and die for our salvation.

*V. Of his Descent into Hell.*

By the word HELL is not meant the grave, in which the body of Jesus was buried, nor that place where the devils and the reprobate are confined, and shall be eternally tormented—but by adding after dead and buried, *he went down into hell* (Psal. xv. 10.), the scripture means that his soul descended into the mansions of the blessed dead, and held communication with them. (1 Pet. iii. 19.)

*VI. Of the Resurrection of all Flesh.*

As Jesus Christ rose from the dead and appeared again to his disciples, with bones, flesh, and all the other appurtenances of human nature, so we are to believe that in the same manner, at the last day

of the world, all mankind will rise, and clothed in human flesh, will again, in those same bodies, in which they had lived, be publicly judged by Jesus Christ. After which the just will be eternally separated from the wicked.

*VII. Of the Supreme Authority of the Church.*

THE supreme authority of the church is, for teaching and governing the faithful, lodged by Jesus Christ in the chief-bishop\* of Rome, who is his Vicar on earth, and the Bishops of the church. It speaks definitively in council: and decrees in matters appertaining to revealed doctrine, to morals, and to ecclesiastical discipline; and in decisions on faith and morals is specially assisted by the holy spirit, who has promised to remain with his church, *and to bring all things to her remembrance whatsoever Jesus had taught her.* (John xiv. 16.)

Thus, tho' infallible in her solemn decrees, her infallibility results not from any superna-

---

\* He is called chief-bishop because he is primate of the whole church.

tural interference or immediate inspiration of God, but from a *special assistance*, by which the church is so guided, as never to deviate from the doctrines delivered by our Redeemer as ascertained by the ordinary means of written and oral evidence, or original mass of traditions carefully preserved.

#### VIII. *Of Apostolical and Ecclesiastical Traditions.*

JESUS Christ laid the foundation of his church by *preaching*,—the Apostles followed his example. Hence the unwritten word was the first rule of christianity; and when the writings of the New Testament were added, it was to confirm or explain what had previously been preached; nor did the unwritten word on that account lose its authority. This makes us receive with equal veneration, all that was ever taught by the Apostles, whether by writing, or by word of mouth, as St. Paul himself has expressly commanded (2 *Thess.* ii. 24.); and it is a most certain sign that a doctrine comes from the Apostles,

when it is universally embraced by all christian churches, without any possibility of shewing its beginning. So that whatever is established after this manner, must be received with the submission due to Divine authority. Hence we are careful to gather together all our fathers have left us, and to preserve the *depositum* of tradition as well as the scriptures.

Every sect of Christians appeals more or less to the rule of tradition; and by that principle have set aside many of the ordinances of the written word, particularly those of John 13, 14, and Acts 15, 29. Even the Quaker's, on the pure authority of tradition, keep the Lord's day on the first instead of the seventh day of the week.

#### IX. *Of Ecclesiastical observances and Canons.*

THE constitutions of the church, otherwise styled canons, are those laws and regulations which she has, at different times, enacted for the discipline and conduct of her community. These canons have been formed either by general, nation-

al, or provincial councils, and their authority is in proportion. Most of the present observances of the church are grounded upon ancient canons, or have been handed down to us from immemorial tradition.

#### X. *Of the Holy Scriptures.*

THE holy scriptures, composed by men, specially assisted by the Holy Ghost, are, undoubtedly, to be read as the word of God. Designed to be testimonies or testaments of what the Almighty has, at different times, revealed to his servants, they are histories of his dispensations, yet do not contain all that we are bound to know and practice, as is evident from themselves. (*John* xxi. 25.) Neither are they a perfect rule of faith for mankind. He learned misinterpret, and the greatest part of Christians cannot possibly get access to their contents from inability to read and understand them. The names of those books which the catholic church has pronounced to be canonical, are

Genesis,

Exodus,  
Leviticus,  
Numbers,  
Deuteronomy,  
Joshua,  
Judges,  
Ruth,  
1st Book of Kings,  
2d Book of Kings,  
3d Book of Kings,  
4th Book of Kings,  
1st Book of Paralipomenon or Chronicles.  
2d Book of Paralipomenon or Chronicles.  
1st Book of Esdras or Nehemias,  
2d Book of Esdras or Nehemias,  
Tobias,  
Judith,  
Hester,  
Job,  
Psalms,  
Proverbs,  
Ecclesiastes,  
Canticles,  
Wisdom,  
Ecclesiasticus,  
Isaias,  
Jeremias,  
Baruch,  
Ezekiel,  
Daniel,  
Osee,  
Joel,  
Amos,  
Abdias,  
Jonas,  
Michæas,  
Nahum,  
Abacuc,  
Sophonias,

Aggeus,  
 Zacharias,  
 Malachias,  
 1st Book of Maccha-  
 bees,  
 2d Book of Maccha-  
 bees,  
 The Gospel according  
 to  
 St. Matthew,  
 St. Mark,  
 St. Luke,  
 St. John,  
 The Acts of the Apos-  
 tles, by St. Luke,  
 The Epistle of St.  
 Paul to the Romans,  
 2 Ditto to the Corin-  
 thians,  
 The Epistle of St. Paul  
 to the Galatians.  
 Ditto to the Ephesi-  
 sians,  
 Ditto to the Philippi-  
 ans,  
 Ditto to the Colossi-  
 ans,  
 2 Ditto to the Thes-  
 salonians,  
 2 Ditto to Timothy,  
 Ditto to Titus,  
 Ditto to Philemon,  
 Ditto to the Hebrews,  
 2 Ditto of St. Peter  
 the Apostle.  
 3 Ditto of St. John  
 the Apostle.  
 The Epistle of St.  
 James the Apostle.  
 The Epistle of St. Jude  
 the Apostle.  
 The Apocalypse of  
 St. John the Apostle.

# XI. *Of the Old and the New Law.*

THE old and the new law  
 are so little in contradic-  
 tion with each other, that  
 the new law is but the old  
 in an advanced stage of  
 perfection. They are to  
 each other as shadow and  
 substance; or as the  
 state of infancy compar-  
 ed with manhood. The  
 old law may be called, in  
 the words of the apostle,  
 the first elements of the  
 words of God, (*Heb. v.*  
*12.*)

# XII. *Of the Interpreta- tion of the Scriptures.*

COULD scripture inter-  
 pret itself, it would al-  
 ways be explained in the  
 same manner, and men  
 would never be divided  
 about its sense; which  
 however is contrary to  
 fact. Satan quoted scrip-  
 ture in his attempt upon  
 Christ: and sectaries in  
 all times have rested  
 their errors upon its au-  
 thority. The Catholic  
 Church alone, therefore,  
 is the true and faithful  
 interpreter of the scrip-  
 tures: and surely, inde-  
 pendent of faith, it would  
 be an excess of presump-  
 tion in any one, to reject  
 her collective tradition-  
 ary interpretation in pre-  
 ference to a private expla-

ation. Yet so far is the Catholic Church from constituting herself an arbitrary mistress of faith, that she has done all that is possible to exclude and deprive herself of all the means of innovation. Therefore, not only submits herself to the holy scriptures, but that she might for ever banish those arbitrary interpretations which make men's imaginations pass for scripture, has bound herself to interpret them, in what relates to faith and morals, according to the sense of the holy fathers, from which she professes never to depart; declaring in all her councils, and in all the professions of faith she has published, that she does not receive any doctrine, which is not conformable to the tradition of all preceding ages. Justly then does she bind her members, to what she has bound herself.

### XIII. *Of the Sacraments.*

THE sacraments of the new covenant are not mere sacred signs to represent grace, nor seals to confirm it; but instruments of the Holy

Ghost, which serve to apply it to us, and which confer it upon us by virtue of the words pronounced, and the exterior action performed, in case we put no impediment thereto, by a defective disposition.

By annexing so great a grace to exterior signs, which have not of their own nature any proportion with so admirable an effect, God shews us clearly, that besides all we can do interiorly of ourselves by our good disposition, there must necessarily intervene before we can be justified, that special operation of the Holy Ghost, and a peculiar application of the merits of our Saviour, which are conveyed to us by the sacraments. We acknowledge seven such sacred signs or ceremonies established by Jesus Christ, as the ordinary means for the sanctification and perfection of man. Thus divine institution appears in the holy scripture, either by the express words of Jesus Christ, who established them, or by the grace which according to the same scripture is annexed to them, and necessarily



imports a divine institution.

#### XIV. *Of Baptism.*

SEEING little children cannot supply the want of baptism by acts of faith, hope, and charity, nor by the desire to receive this sacrament, we believe that if they do not really receive it, they do not in any manner partake of the grace of redemption; and therefore dying in Adam, they have not any part in Jesus Christ.

We believe that in the ordinary course, all sin must be remitted by the medium of the sacraments. Original, and actual sin committed before baptism, must be forgiven by baptism. Sins committed after baptism, if grievous or deadly, must, by the divine ordination, be remitted by the sacrament of penance, joined with contrition: they are also remissible by the sacrament of Extreme Unction.

#### XV. *Of Confirmation.*

THE imposition of hands practised by the apostles to confirm the faithful against persecutions, having its principal effect in

the interior descent of the Holy Ghost, and the infusion of his gifts, ought not to be rejected by our adversaries, under the pretence that the Holy Ghost descends now no more visibly upon us. All Christian Churches, since the apostles' times, have religiously retained it, making use also of holy chrism, to shew the virtue of this sacrament, by a more express representation of the interior unction of the Holy Ghost, (*Acts viii. 15.*)

#### XVI. *Of the Holy Eucharist.*

THE celebration of the Lord's Supper in the Mass, presents to us two mysteries, a sacrifice and a sacrament. The sacrifice which is commonly called the Mass in Latin, and Liturgy in Greek, is not merely a figurative, but moreover, a substantial memorial of Christ's sacrifice on the cross, being in essence the self same sacrifice, and differing only in the manner of offering; the one being bloody, after the manner of Aaron's sacrifices; the other unbloody, after the manner of Melchisedech's.

The sacrament is the mysterious presence of Jesus Christ in his human and divine natures, under the elemental signs of bread and wine: under both, or either of which forms he is received in communion by those who eat or drink, (Cor. xi. 27.)

#### VII. *Of the Oblation of Christ on the Cross.*

CHRIST, by one oblation, did a superabundant satisfaction for the sins of the whole world; and there is no other satisfaction by which we can obtain forgiveness. But he has so regulated the application of this satisfaction, that it must depend upon our own voluntary co-operation; and tho' this oblation is never to be repeated, still he has ordained that it shall be continued on earth to the end of the world, as it shall be in heaven for all eternity. I do, says St. John, a Lamb standing in the midst of the throne, as if it were slain, (Apoc. v. 6.)

#### VIII. *Of Penance, or sacramental Confession.*

WE believe that Jesus Christ has been pleased to ordain that those who

submitted themselves to the authority of the Church by baptism, and have since violated the laws of the gospel, should, with contrite hearts, come and submit themselves to the judgment of the same Church, in the tribunal of penance, where she exercises the power delegated to her, of remitting and retaining sins, (Matt. xviii. 18. John xx. 23.)

#### XIX. *Of Extreme Unction.*

THE Holy Ghost having, according to the testimony of St. James, (v. 14.) annexed an express promise of remission of sins and comfort of the sick to Extreme Unction, nothing is wanting to make this sacred ceremony a true sacrament. It is only to be remarked, that according to the doctrine of the council of Trent, (Sess. xiv. c. 1.) the sick are more relieved in respect to the soul than the body; and that as the spiritual profit is always the principal object of the new law, so it is that also, which we ought absolutely to expect from this holy unction, if we be rightly disposed for it.

XX. *Of Orders.*

THE imposition of hands, which the administrators of sacred things receive, being accompanied with so sensible a virtue of the Holy Ghost, and so full an effusion of his grace, it is to be placed among the number of the sacraments. (1 *Tim.* iv. 2 *Tim.* i.)

XXI. *Of Marriage.*

WHEN we consider how Jesus Christ has given a new form to marriage, reducing it to the holy society of two persons immediately and indissolubly united; and when we see that this inseparable union is a sign of his eternal union with his Church, having no difficulty to comprehend that the marriage of the faithful is accompanied by the Holy Ghost, and by grace, we shall praise the divine bounty for having been thus pleased to consecrate the origin of our birth. (*Matt.* xix. 5. *Eph.* v. 32.)

XXII. *Of religious Ceremonies.*

THE ceremonies of religion employed by the Church to assist in fixing the attention of the faith-

ful, and exciting the devotion, have all a mystical reference to some particular mystery of redemption. Those who are immediately employed in the administration of the sacraments are devoted to the service of the greatest veneration, and are to be regarded as an apostolic tradition. The sign of the cross—the sprinkling of blessed water—and prostrations before the altar &c. are to be made account of, viewed, and respected as helps to the worship of the true God.

XXIII. *Of original Sin.*

OUR first parents, created in a state of perfect justice and innocence before God, were to him objects of delight and benediction. By sinning however, they became mortal, that is, sentenced to die; and forfeited for themselves and posterity the inheritance of eternal happiness. Thus we are all born with the stain of Adam, and bear the consequences of his crime in our nature which is what we understand by original sin.

XXIV. *Of Justification.*

Our sins are freely fo-

given us by the Divine mercy, for Jesus Christ's sake, and thus we are truly justified *gratis*, because none of those acts which precede justification, whether faith or good works, can of themselves procure that grace. Let as the scripture sometimes tells us, that *God covers our sins*, and sometimes, that *he takes them away and blots them out by the grace of his holy spirit*, we believe that to form a perfect plea of the justification of the sinner, we must join these expressions together. For which reason we believe that our sins are not only covered, but also entirely washed away by the blood of Jesus Christ and by the grace of regeneration: so that the justice and merit of Jesus Christ are not only imputed, but actually communicated to the faithful by the operation of the holy spirit; insomuch that we are not only reputed, but rendered just and worthy of reward by his grace.

# XXV Of the Merit of good Works.

At the same time that

the precepts, exhortations, promises, threatenings, and reproaches of the gospel, shew clearly enough that we must work out our salvation by the co-operation of our wills, with the grace of God assisting us, we are also to believe that free will can do nothing conducing to eternal happiness, but inasmuch as it is moved and excited by the Holy Ghost. So that notwithstanding prayer, fasting, alms-deeds, and other good works, dispose God to deal favourably with us, still the pardon of our sins, our righteousness before God, and title to eternal happiness, are the pure gratuitous effect of the passion of Jesus Christ, and must be absolutely imputed to him. God, it is true, has been pleased to promise an eternal reward to good works, but as St. Austin says, "in rewarding them he crowns his own gifts."

"We," says the council of Trent (Sess. 14. 8.) "who can do nothing of ourselves, can do all things with him who strengthens us, in so much, that man has nothing of which he may



glory, nor for which he may confide in himself, but all his confidence and glory is in JESUS CHRIST, in whom we live, in whom we merit, in whom we satisfy, bringing forth fruits worthy of penance, which draw their virtue from him, and by him are offered to his Father, and accepted of by his Father through him. Wherefore we ask all things, we hope all things, we render thanks for all things, through our Lord Jesus Christ. We confess aloud we are not acceptable to God, but in him and by him: and so completely place all the hopes of our salvation in him, that we daily make use of these words to God, in the sacrifice of the mass; "*Vouchsafe, O God, to grant to us sinners, thy servants, who hope in the multitude of thy mercies, some part and society with the blessed apostles and martyrs, into whose number we beseech thee to be pleased to receive us, not looking upon our merits, but graciously pardoning us in the name of Jesus Christ our Lord.*"

# XXVI. Of Works of Supererogation.

WE believe that there are some good works of absolute precept, and others merely of counsel. For instance, to give very large alms, to imitate the poverty of Jesus Christ, to occupy ourselves in instructing the ignorant and preaching the gospel to heathenish nations at the hazard of our lives, &c. tho' good works recommended by Jesus Christ, to which he has promised a great reward (*Luke xviii. 22. Matt. x. 16.*), are not, however, of precept like the observance of the commandments (*Matt. xix. 17.*), and therefore we call them for distinction sake, works of supererogation. Not, however, in the sense which our adversaries give the expression, for when we have done all that human nature is capable of, we confess that we have received every thing *gratis* from Jesus Christ, and that we are servants, unprofitable to God, and merely profitable to ourselves, who thro' his merits are to have a hundred fold

*Chambers*



ere in this world, and  
life everlasting in the  
next. (Matt. xix. 29)

### XXVII. *Of free Will.*

MAN is gifted by God with free will, to resist, or follow his graces. These graces the Almighty is disposed to offer to every individual, nor will he fail to co-operate with him in any good work. Therefore tho' we say we can do nothing of ourselves, yet we can do all things in him who strengthens us, if we only carry a good will.

### XXVIII. *Of Predestination.*

IN eternity there is no division of time; and with God, past, present, and future are all as the existing moment—the will of God is his decree: in other words, for him to will, is to act. Therefore tho' God from all eternity predestinated some to bliss—because from all eternity he saw that only a proportion of mankind would make use of his grace, to obtain their happiness, while the rest would employ their free will in resisting his gracious designs,—and tho' predestination

is an inexplicable mystery to our understanding, because all the ways of the Deity are inscrutable; yet this ought no wise to alarm pious and religious christians, whose salvation must depend upon their own willingness to take advantage of that divine grace, which is not refused even to the reprobate. "Predestination," writes St. Austin, "cannot be without prescience. But prescience can be without predestination. Thus God by predestination has prescience of what he will do himself. But he may also have prescience of what is not his act, such as any sinful act." For this is the act of FREE MAN.

### XXIX. *Of Election.*

THO' God in his justice cannot consign any one to damnation, unless he has merited that punishment by his own free act, yet as he is Lord and master of his own gifts, he may bestow a greater share of his graces on some individuals, and thus make them vessels of election. Yet after all, as St. Peter says, it rests with ourselves, to

*make our calling and election sure.* (2 Peter i. 10.)

### XXX. *Of Satisfaction.*

THE Catholic church teaches that Jesus Christ, God and man, was solely capable, through the infinite divinity of his person, of offering up to God a sufficient satisfaction for our sins: and that having satisfied superabundantly, he could apply this satisfaction to us, after two manners; either by an absolute remission, without reserving any punishment, or by commuting a greater punishment for a less; that is, an eternal pain for a temporal one. The first being the completest, and most conformable to his goodness, he makes use of in baptism—the second in the pardon he grants to those who fall after; obliged in some manner thereunto by their ingratitude; who having abused his first gifts, are to suffer some temporal pain, tho' the eternal one be remitted.

It must not, however, hence be concluded that Jesus Christ has not fully satisfied for us; on the

contrary, having obtained an absolute dominion over us, by the infinite price which he gave for our salvation, he grants us pardon upon what condition, what law, or with what restriction he pleases? Is it any thing extraordinary, if men again transgress after a free pardon, that forgiveness should be made more difficult to be attained, or that some painful works should be enjoined us to accomplish in the spirit of humility and penance? Indeed it was the conviction of the necessity of these satisfactory works, which obliged the primitive church to impose upon penitents those penances termed canonical, the submitting to which with humility is called sacramental satisfaction.

### XXXI. *Of Purgatory.*

PURGATORY is that place of punishment in which the soul is compelled to make good the temporal satisfaction, which she had imperfectly discharged, at her departure from this life. Because those who die in grace and charity, but indebted to divine justice,

are to suffer the pains reserved in another life. This obliged the primitive christians to offer up prayers, alms-deeds, and sacrifices for the faithful who departed in peace and in the communion of the church, with an assured faith that they would be assisted by these means: and is what the council of Trent proposes to our belief respecting the souls detained in purgatory, without either determining in what their pains consist, or many other such like things: concerning which this holy council demands great moderation, blaming those who publish what is uncertain or suspected.

### XXXII. *Of praying for the Dead.*

WE believe that as all the faithful, living and dead, are united by charity in Jesus Christ, so as brethren they are able to assist each other in their mutual necessities; and that God accepts the satisfactions which the living offer up to him for THE DEAD. But it must never be forgotten that all we are, belongs to God, and that all the

love which his tenderness manifests for the faithful, who are members of Jesus Christ, is necessarily referred to their head: and certainly when we read and consider how God himself inspires his servants with a desire to afflict themselves with fasting, hair-cloth and ashes, not only for their own, but for the sins of other people, we no longer wonder that being moved with the delight he has to gratify his faithful servants, he mercifully accepts of the humble sacrifice of their voluntary mortifications, in abatement of those chastisements he had otherwise prepared for all delinquents. Because it shews that being satisfied by some, he renders himself more mild towards the others; by these means honouring his Son, Jesus Christ, in the communion of his members and in the holy society of his mystical body.

### XXXIII. *Of Religious Worship.*

THE Catholic Church teaches us that all religious worship must terminate in God alone; and

that it principally consists in believing him to be the Creator and Lord of all things, and in adhering to him with all the powers of the soul, by faith, hope, and charity, as to one who alone can make her happy, by the communication of an infinite good, which is himself.

This interior adoration, however, which we render to God in spirit and in truth, has its exterior marks; whereof the principal is sacrifice, and which can be offered to none but God.

#### XXXIV. *Of the Invocation of Saints.*

THE church in teaching that it is profitable to pray to saints, enjoins us to address them in the same spirit of charity, and according to the same order of fraternal society, which moves us to demand assistance of our brethren living on earth. Indeed the extreme difference there is, between our manner of imploring God's assistance, and that of imploring the aid of the saints, is evident. To God the proper manner of speaking is to say: *Have mer-*

*cy on us: hear us.* Whereas while we only desire the saints to *pray for us*, we in reality obtain those benefits, received by their intercession, no otherwise than through Jesus Christ, and in his name; since these saints themselves pray in no other manner than through him, and are only heard in his name.

In the same manner, all the honour we render them in sacrificing, consists in naming them, in the prayers we offer up to God, as his faithful servants, and in thanking him for the victories they have gained, whilst we beseech him that he would favour us by their intercession.

#### XXXV. *Of Images and Relics.*

THE council of Trent forbids us expressly "to believe any divinity or virtue in them, for which they ought to be revered; to demand any favour of them, or to put any trust in them, and ordains, that all the honour which is given to them, should be referred to the originals represented by them." (Sess. 25.)



*The honour we pay to images and relics* is grounded on the circumstance, that as memorials of holy persons, they excite us to an imitation of them, by recalling their virtues to our remembrance. Thus in honouring the image of an apostle or martyr, the church directs us, to refer the act to that internal sensation, which the presence of the image has excited in our soul.

#### XXXVI. *Of Indulgences.*

An indulgence is a free release from the external satisfactory works of penance, in consideration of the sinner's internal fervour. Or it is a commutation of one satisfaction for another—of a longer penance for a shorter, and hence it is styled an *INDULGENCE*, or favour done us. Thus an indulgence which requires that the individual be in a state of grace, has nothing to do with the pardon of sin, nor with the eternal punishments due to sin, but only with that debt of temporal penance, which the sinner has to discharge after the eternal guilt of his sin has been forgiven. The

council of Trent proposes nothing else to be believed concerning *indulgences*, than that *the power to grant them, has been given to the church by Jesus Christ, and that the use of them is very beneficial to the soul.* The granting them for money if ever done, is a scandalous abuse, most strictly forbidden and condemned by the same council. (Sess. 25.)

#### XXXVII. *Of obtaining Salvation in any Church or Religion.*

As there is but one God, one Christ, the Messiah, so there can be but *one* religion. For God who alone is the author of all true religion, cannot reveal several without contradicting himself. Thus the religion of the Patriarchs, the religion of the Jews, the religion of Christ's disciples on earth, and of the blessed in heaven, is one and the same, and may be compared to the four vegetating seasons of the year. Consequently that only can be the true church in which this true religion is practised.



XXXVIII. *Of the Churches of Jerusalem, Alexandria, Antioch, and of Rome.*

THE word Church signifies a collective body of people, holding spiritual communion together under one spiritual authority; which is the definition of the church of Christ. But as the parts of every whole may be distinguished by particular names, as certain parts of Great Britain are called the Isle of Wight, Wales, Scotland, &c. so writers have spoken of the church of Jerusalem, of the church of Alexandria, and of the church of Antioch, as of portions or branches of the church of Christ; and verily they continued parts or branches of the same, so long as they were joined in communion with it: moreover, as every part or portion is a whole, in respect to itself, so they were properly called churches: and therefore when these churches failed, they failed as parts and branches, and in separating from the communion of other churches, ceased to be parts

of the Church of Christ.

Now as the Church of Rome originally was, (*Rom. xi. 7. 8.*), and has never ceased to be an integral part of the whole catholic church, she cannot be said to have erred, in any essential truth or article of faith, without including in the same charge the whole church of Christ, which cannot be done without committing blasphemy. *For against her the gates of hell shall not prevail.*

XXXIX. *Of the Pope.*

THE word Pope is derived from the Greek word, *PAPOS*, signifying reverend father. Whoever fills the apostolical chair of Peter, as Bishop of Rome, is Pope, or Primate, and chief-bishop of Christ's Catholic Church. So far he is our common father, and we are all his common children in Christ. (*John xxi. 16, 17.*) His office is to watch over the whole church; to preside in general councils; to see that all the faithful are duly instructed, and that the precepts and canons of the church are observed; and to dispense with

their observance when a good cause requires it.

not binding; or that those who have taken them can be absolved from their obligations.

*XL. Of the King and civil Magistrates.*

ALL men, whatever be their profession or religion, are subject to the civil powers under which they live: and therefore must never suppose that any spiritual authority can lawfully claim civil obedience from them in any civil matter, when such obedience would be a violation of the laws of their country. In morals and religion they must be directed by their proper pastors; but in state affairs are to own no authority but what is sanctioned by the LAW.

*XLI. Of a Christian's Oath.*

AN oath is a solemn appeal to God, and never lawful but on solemn occasions and when we are in earnest. To take an oath without the intention of faithfully keeping it, is a manifest perjury. Those are truly calumniators of truth therefore who say, that oaths given to a Protestant government are

*XLII. Of Anathemas.*

As the authority of the church is strictly spiritual, so it cannot extend to matters of a temporal nature. And tho' some particular canons of general councils have related to subjects of a mixed nature, yet they have never been considered binding in any country till they were received and passed into a law by the civil power. We are therefore never called upon, by oath, to do more than unite with the church in condemning, rejecting, and anathematizing what is contrary to the FAITH and MORALS which she teaches.

*XLIII. Of Heresy.*

HERESY, denounced by St. Paul, a crime which excludes from the kingdom of God (*Tit. iii. 10.*) is any obstinate resistance to the solemn decrees of the church, on matters of faith, or revealed doctrine.

## THE CHRISTIAN'S RULE OF LIFE.

### ¶ *Of the Necessity of a Rule of Life.*

IT is not sufficient to do good, but you should do it in a proper manner—that is, according to rule; since thereby you will be enabled to acquit yourself of your several obligations with greater facility, greater perfection, merit, and constancy. You should, therefore, pray to the Almighty, and consult an enlightened director, in regulating your actions, as to the hour of performing them, the time you should devote to them, the method to be observed, and the interior spirit which should direct you.

### ¶ *Of Rising, and Morning Prayer.*

HAVE your time for rising so fixed, that, as far as it may depend upon yourself, nothing shall interfere with it. In the first place, turn your thoughts to God, and pray to him whilst you are employed in dressing. Then say your ordinary morning prayers, and never omit them;

consider the occasions of sinning to which you may be exposed during the day, and resolve to adopt the proper precautions.

### ¶ *Of Hearing Mass.*

BE present every day at the holy sacrifice of the mass, and assist at it in that manner, which is most suited to your own circumstances, and the sanctity of the action—that is, bring with you those dispositions of the soul, which are best calculated to honour these mysteries, and derive from them the graces they offer. You may chuse your own prayers; the best are those which unite you in intention with the clergyman, or rather with Jesus Christ, our invisible Priest.

### ¶ *Of Meditation.*

SET apart, if you can, a half or a quarter of an hour for meditation, or reflection on some christian truth; and learn the method of performing this duty. Were you ac-

maintained with its advantages, you would never fail to find time for this exercise; a very little practice will render it easy to you.

### ¶ *Of Employment.*

WHATEVER be your rank and condition, be kind of employment; give yourself to it in the spirit of mortification, and in submission to that sentence of the divine justice, which condemneth man to labour, as soon as he fell into sin. Unite yourself by intention to Jesus Christ, by employing yourself in working for the poor, or in the service of religion. You may thus redeem those years which you may have unhappily spent in luxurious vanity.

### ¶ *Of Eating and Drinking.*

SANCTIFY this action, by referring it to God, according to the direction of St. Paul. Eat and drink, that you may requit your strength, and more ably discharge your duties. Say the usual grace before and after your principal meal: avoid intemperance and every excess, both in quantity and quality: abstain, in the spirit of

mortification, from what is merely calculated to gratify the taste: think often of the rigorous fasts of the saints, and of the gall and vinegar which was presented to Jesus Christ upon the cross.

### ¶ *Of Spiritual Reading.*

EVERY day employ some time in reading a religious book. Place yourself in the presence of God, and think that he is speaking to you. Let the instruction sink deep into your mind; meditate upon it, and apply it to yourself; ask of God grace to act up to the good thoughts he may inspire you with. A lecture performed in this manner, is a species of easy meditation, and will supply for a sermon when you cannot hear one.

### ¶ *Of Praying before the blessed Sacrament of the Altar.*

UNLESS you are prevented by occupations and the orders of superiors, you should not fail in the course of the day to render this homage to our Saviour; and that you may do it with more benefit to yourself, you should employ such considerations as are most likely to inspire you with an increase of devotion.



¶ *Of interior Recollection in the presence of God.*

OFTEN direct your attention to God during your occupations, that you may refer them entirely to him; address him in a short prayer; act only according to his lights, and rely upon the assistance of his grace. Keep a continual watch upon self-love, which imperceptibly steals into our best actions. Raise your mind to God at the beginning of every work; offer him your heart, and renew your intention every hour in the day. Accustom yourself to a familiar use of those prayers styled ejaculations—such as, *Lord, my trust is in thee—Lord, take pity on me thy creature—My God, I love thee with my whole heart—Pardon me, my God, the fault I have committed.*

¶ *Of a Spirit of Mortification.*

THE life of a christian should be a continual exercise of penance. Practice mortification, then, in your common and ordinary actions; for nothing is more likely to establish the empire

of grace in your soul, and destroy that of sin. For example, resist your inclinations to do a useless work: keep a watch upon, and restrain your rambling senses: repress curiosity, in inquiring after news: suffer not yourself to indulge in raillery, and wit that is contrary to charity, or pleasing to self-love: be fond of nothing that flatters sensuality: regulate your amusements, and frequently abstain in the spirit of penance from innocent pleasures: moderate that excessive tenderness which human nature has for itself: call your thoughts off from pleasure: mortify your love of speaking, and always converse with mildness: behave kindly towards those who have offended you: be silent in disappointments, and bear them with resignation.

¶ *Of Evening Prayers.*

SAY them with the rest of the family; they will be more acceptable to God, and performed with more devotion; you will also have an opportunity of seeing that your servants and children discharge this religious du-



y. If it is your real wish to root out bad habits, and secure your salvation, never omit the general and the particular examination of conscience—make yourself acquainted with the nature of both. Lay yourself down to rest with some serious reflection on your mind, and offer yourself to God.

### *Of sacramental Confession.*

THOSE who wish to attain to perfection in this life, should confess their sins at least every week; those who seriously desire to work out their salvation, should do it every month; and if they do not mean to expose themselves to the danger of dying in sin, they ought to do it as soon as they perceive their consciences charged with any mortal offence. Instruct yourself in the manner of worthily approaching to this holy sacrament; and over and above the penance which the priest enjoins, accustom yourself to practice some of the following good works.

Seek retirement from the world: visit the poor,

the imprisoned, and the sick—and pay your devotion to the holy sacrament of the altar. Spend a certain time in private prayer:—oblige yourself to conform to a regulated plan of life:—occupy yourself in works of charity:—distribute some alms:—abstain from the theatres:—deny yourself such amusements, as even are innocent:—fast, or rather mortify your appetite in quality or quantity:—retrench in your comforts and dress, whatever flatters luxury, vanity, or effeminacy:—cheerfully embrace every painful and disagreeable duty:—employ yourself in labour, through a spirit of penance:—bear your own crosses with patience, and support with humility and resignation the troubles and afflictions which happen.

### *¶ Of Communion.*

COMMUNICATE often.—To do it every month, will not be too often, if you are not in the habit of committing mortal sin, and endeavour to avoid it. You will do it with advantage to yourself every week, if you abstain

from mortal sin, though you may occasionally fall into venial sins—that is, provided they are not habitual, and that your affections are disengaged from them before your communion. Neither the marriage state, nor the hurry of business, should be any obstacle to frequent communion, provided you live with that purity and disengagement of heart which become a christian. Some may communicate still oftener; but the advice of a wise and discreet director should be their rule.

¶ *Of Resistance to our predominant Passion.*

ENDEAVOUR, with the help of grace, to discover the capital fault or passion which rules over you. Observe which way your heart, your inclinations, and your thoughts, most naturally lead—what you have most difficulty in resisting—and where you most commonly fail. The means of overcoming this passion, are, the recollection of the continual presence of God, meditation, prayer, the use of the sacraments, examination of conscience, and interior, together with exterior,

acts of those virtues which are contrary to this passion; also, great prudence in avoiding occasions of temptation, and a strict examination of conscience as to this particular propensity.

¶ *Of Preparation for Death.*

SET apart a day in each month to prepare for death, and apply yourself as earnestly to every duty as if that day was to be your last. Go to confession and communion; recollect what may give you uneasiness at the hour of your death; for instance, property that may belong to others—doubts—reparations—reconciliations, &c. Make those acts which are made by the dying—to wit, acts of resignation, as to the hour, time, and manner, which may please God; acts of thanksgiving, of lively faith, hope, confidence, of contrition, and love of God, &c. Invoke Jesus Christ, who was crucified—the holy Virgin—your good angel guardian—your holy patron in heaven; and, in lying down, consider your bed as your coffin.

*¶ Of the Duties of our State and Condition.*

BE attentive to fulfil the duties of your state with zeal, and with the intention of pleasing God, who placed you in it. Discharge its painful and some offices in the spirit of penance. Instruct yourself as to the nature of your obligations, as a father, mother, husband, wife, master, mistress, child, or servant; each state has its own and indispensable obligations.

*¶ Of the Use of Riches.*

IF you are rich, remember what your obligations are towards the poor. Both the threats and promises of Jesus Christ should induce you to give alms. God required of the Israelites the tenth part of their goods—that may serve as a rule. Let it be done in proportion to the extent of your fortune, and the necessities of the poor. You will never want the means of being charitable, if you diminish your attachment to the things of this world, and carefully regulate your expenses.

*¶ Of Pleasures and Amusements.*

USE them as you would a remedy for your health: a remedy should not be hurtful, nor dangerous, nor too frequent and common. Avoid all pleasures which are any ways sinful, and be moderate in such as are innocent. Never allow yourself to play at a game of pure hazard; and never employ a very considerable time at any game, nor expose yourself to great losses. Play with moderation, without permitting yourself to be fond of it, or neglecting your duty. As to public balls and theatres, no better rule can be prescribed than that of never frequenting them.

*¶ Of Crosses and Afflictions.*

CARRY your crosses as Jesus Christ carried his; that is, patiently—for they come from God: 2dly—in the spirit of penance; for otherwise, what penance can you perform for your sins? 3dly—with love and affection; for it is God who visits you in his goodness, and through mercy punishes your sins in this world:

4thly — uniting them with the afflictions of our blessed Saviour; it is from this union that they are meritorious before God. If you suffer in this manner, besides diminishing your sufferings in this life, you are preparing stores of treasure and glory for the other.

#### ¶ *Of Visits.*

THERE are some visits which are absolutely necessary to be made: sanctify these, therefore, with the pure intention of doing your duty, and fulfilling the designs of providence. There are some visits which are quite of a charitable nature—perform them in the spirit of religion. There are some of mere decorum; consider these as the means of keeping up civil society, and regulate them according to the maxims of the gospel. There are some which are dangerous;—absolutely abstain from these. There are others, which are quite idle and useless; you will give these up, when you discover the value of time, and how little remains after you have acquitted yourself of all your obligations.

#### ¶ *Of Conversation.*

AVOID these defects in conversation:—1st, Inutility. Jesus Christ assures us, that we shall have to render an account of every idle word. 2dly, Vanity, or the esteem of the world—nothing is more contrary to the maxims of the gospel. 3dly, Detraction, which is called the seasoning of conversation—for it is the ruin of the person who speaks the slander, as also of him who hears it with satisfaction, and of him who does not prevent it when he is able. 4thly, Loose expressions, offensive to purity—avoid not only such as are evidently and plainly inmodest, but also such as are disguised and have a double meaning, and which prove the baneful sources of a thousand bad thoughts, desires, and criminal actions. 5thly, Wit—when it degenerates, and becomes hurtful to charity and religion.

#### ¶ *Of Companions.*

EVERY thing will depend upon the company you keep. It is impossible for a young person to frequent bad company



and to continue virtuous. As soon as you find yourself in such society, without hesitation immediately withdraw from it. Your virtue, your happiness, and peace of mind, are all at stake. Esteem the friendship of prudent and respectable persons, and cultivate their society. You will feel a pleasure on entering into it, and you will retire from it with credit and advantage to yourself. No one can be too much afraid of the company of

unprincipled, idle, profligate young men: by example, ridicule, or persuasion, they will succeed in making you a perfect copy of themselves. You will join them in the same undisciplined course; you will be associated with them in all their criminal habits; and you will find it most difficult to extricate yourself from them, even should the grace of desiring it be offered to you.

## THE FORM OF ANSWERING AT MASS,

### IN LATIN.

Priest. *IN nomine Patris, & Filii, & Spiritus Sancti, Amen. Introibo ad altare Dei.*

C. *Ad Deum, qui lætificat juventutem meam.*

P. *Judica me, Deus, & discerne causam meam de gente non sancta: ab homine iniquo & doloso erue me.*

C. *Quia tu es Deus fortitudo mea: quare me repulisti, & quare tristis incedo, dum affligit me inimicus.*

P. *Emitte lucem tuam & veritatem tuam: ipsa*

*me deduxerunt & adduxerunt in montem sanctam tuam, & in tabernacula tua.*

C. *Et introibo ad altare Dei; ad Deum, qui lætificat juventutem meam.*

P. *Confitebor tibi, in cithara, Deus, Deus meus: quare tristis es anima mea, & quare conturbas me?*

C. *Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, & Deus meus.*

P. *Gloria Patri, & Filio, & Spiritui Sancto.*



C. Sicut erat in principio, & nunc, & semper, & in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cælum & terram.

P. Confiteor Deo, &c.

C. Misereatur tui omnipotens Deus, & dimissis peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro & Paulo, omnibus sanctis, & tibi Pater; quia peccavi nimis cogitatione, verbo & opere: Mea culpa, mea culpa, mea maxima culpa: ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum & Paulum, omnes sanctos, & te Pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri,

C. Amen.

P. Indulgentiam, absolutionem, &c.

C. Amen.

P. Deus tu conversus vivificabis nos.

C. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

C. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

C. Christe eleison.

P. Christe eleison.

C. Christe eleison.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

P. Dominus vobiscum: or, Flectamus genua.

C. Et cum spiritu tuo: or, Levate.

P. Per omnia sæcula sæculorum.

C. Amen.

¶ *At the end of the Epistle.*

C. Deo gratias.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

- |  |  |
|--|--|
| P. Sequentia sancti Evangelii, &c.   | P. Et ne nos inducas in tentationem.                     |
| C. Gloria tibi, Domine.  | C. Sed libera nos a malo.                                |
| ¶ <i>At the end of the Gospel.</i>   | P. Per omnia sæcula sæculorum.                           |
| C. Laus tibi, Christe.   | C. Amen.   |
| P. Dominus vobiscum.   | P. Pax Domini sit semper vobiscum.                       |
| C. Et cum spiritu tuo.   | C. Et cum spiritu tuo.                                   |
| P. Orate Fratres, &c.  | P. Dominus vobiscum.                                     |
| C. Suscipiat Dominus sacrificium de manibus nostris ad laudem & gloriam nominis sui, ad utilitatem quoque nostram, et totiusque ecclesiæ suæ sanctæ. | C. Et cum spiritu tuo.                                   |
| P. Per omnia sæcula sæculorum.   | P. Per omnia sæcula sæculorum.                           |
| C. Amen.   | C. Amen.   |
| P. Dominus vobiscum.   | P. Dominus vobiscum.                                     |
| C. Et cum spiritu tuo.   | C. Et cum spiritu tuo.                                   |
| P. Sursum corda.   | P. Ite missa est: or, Benedicamus Domino.                |
| C. Habemus ad Dominum.   | C. Deo gratias.  |
| P. Gratias agamus domino Deo nostro.   | P. Requiescant in pace.                                  |
| C. Dignum & justum est.  | C. Amen.   |
| P. Per omnia sæcula sæculorum.   | P. Dominus vobiscum.                                     |
| C. Amen.   | C. Et cum spiritu tuo.                                   |
|  | P. Initium: or, Sequentia sancti Evangelii secundum, &c. |
|  | C. Gloria tibi, Domine.                                  |
|  | ¶ <i>At the end of the Gospel.</i>                       |
|  | C. Deo gratias.  |

## FORMS OF CERTIFICATES.

## OF BAPTISM.

¶ *For Great Britain.* and prescribed order of  
 We do hereby certify, the church, N. N. the  
 son of N. N. and N. N.  
 at according to the due

his wife, was baptized on the ——— day of *N.* one thousand eight hundred, &c. in the parish of *N.* in the county of *N.*

In witness whereof we have hereunto set our hands, the ——— day of ——— in the year one thousand eight hundred, &c. *A. B. &c.*

Witness *A. W.*  
*B. W.*

¶ *Or for Travellers,*

NOTUM facimus, anno Domini ——— die ——— mensis ——— *N. N.* filium *or* filiam *N. N.* et *N. N.* uxoris suæ, servata forma Ecclesiæ, baptizatum *vel* baptizatum fuisse in parochia *N.* in comitatu *N.* In cujus rei testimonium præsentibus fieri facimus, manu nostra subscriptas, nostroque sigilla munitas.

Datum ——— die ——— mensis ——— anno Domi-

ni millesimo octingentesimo, &c.

*N. N.* Pastor Parochiæ.

Test. *A. W.*  
*B. W.*

¶ *Of Marriage,*

NOTUM facimus, anno, &c. ——— *N. N.* servata forma Ecclesiæ, conjunctos fuisse in vinculo matrimonii. In cujus rei, &c.

¶ *Of Sacramental Communion.*

NOTUM facimus, anno, &c. ——— *N. N.* peccata sua prius confessum *vel* confessam, sacra synaxi refectum *vel* refectam fuisse. In cujus rei, &c.

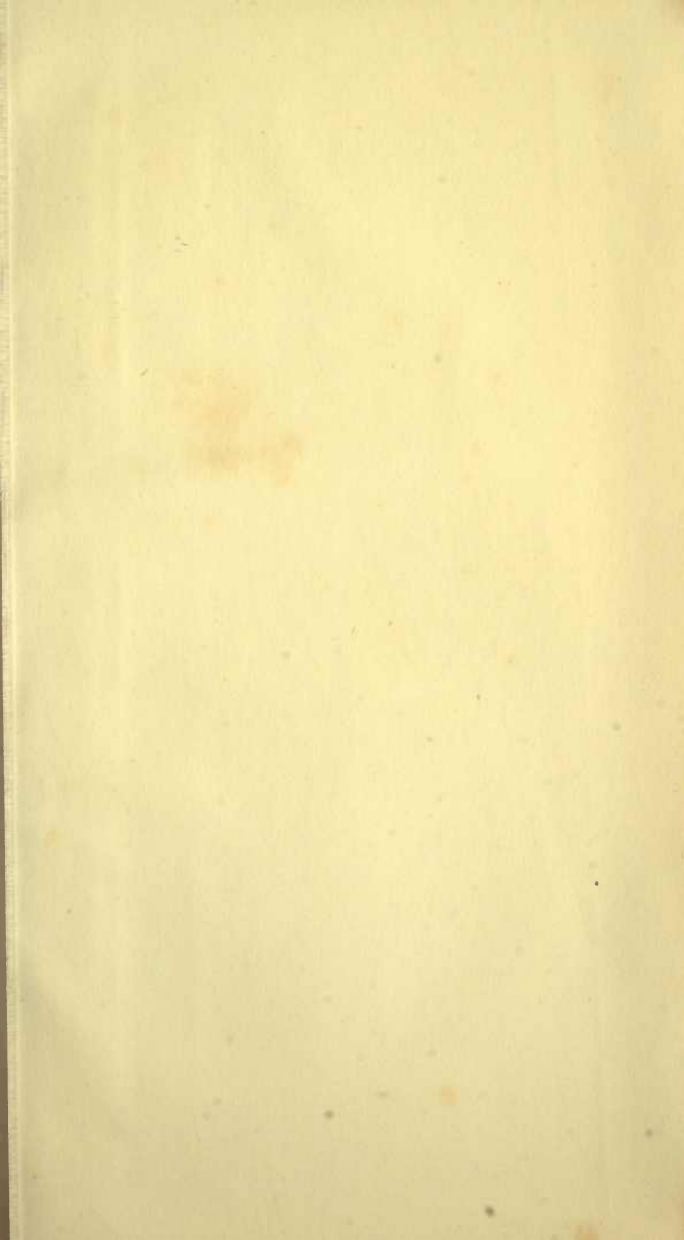
¶ *Of a Person's Death.*

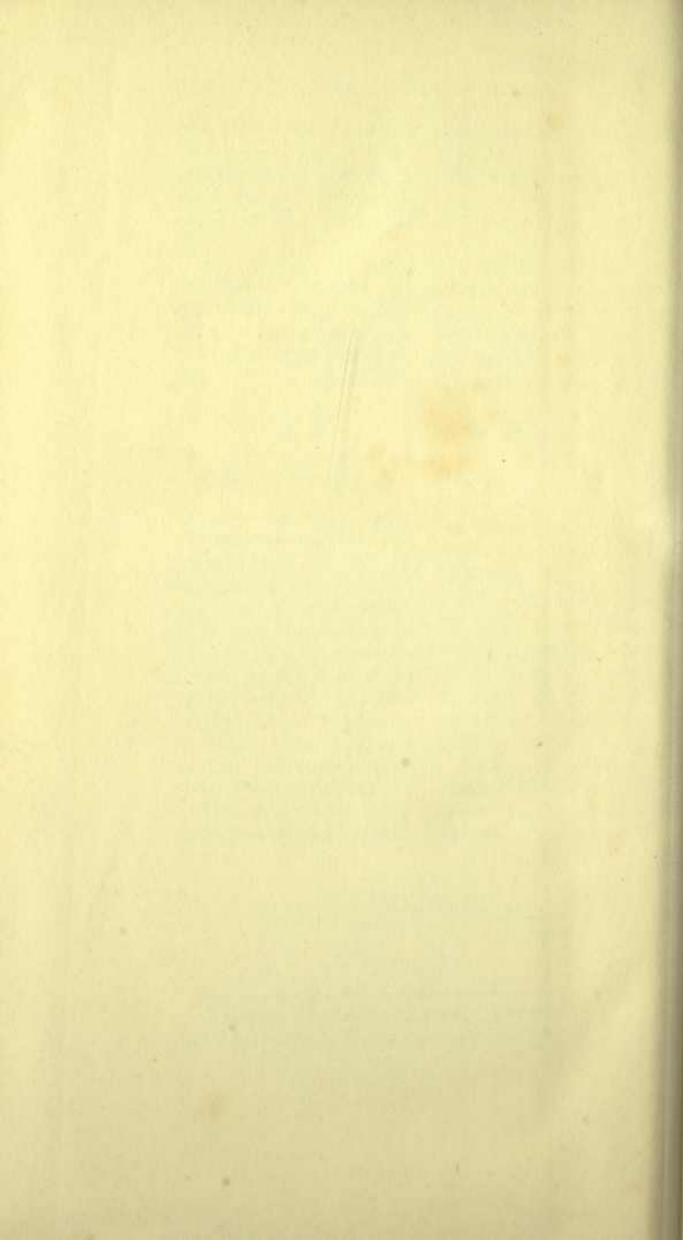
NOTUM facimus, obitum *N. N.* in parochia *N.* in comitatu *N.* die ——— mensis ——— anno Domini *N.* In cujus rei, &c.

*N. B.* It is required that all the dates should be at length, and not in figures.

THE END.

*Keating, Brown, and Keating, Printers,  
8, Duke-street, Grosvenor-square, London.*







A/-)

